सूर्यमगन्म ज्योतिरुत्तमम्

WORLD VEDIC CONFERENCE
UJJAIN, MADHYA PRADESH, INDIA
(13-17 January, 2007)

Souvenir
स्मारिका

Chief Editor
Prof. Shriniwas Rath
Vice Chairman, Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain

Editor
Prof. Vachaspati Upadhyaya
Vice Chancellor
Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth
(Deemed University) New Delhi-110016
Secretary, Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain
Former President, Association of Indian Universities

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan
Ujjain (Madhya Pradesh)

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Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain
(Madhya Pradesh)

Publisher:
Maharshi Sandipani Rashtriya Veda Vidya Pratishthan
Ujjain (Madhya Pradesh)

Year : 2007

Printed at:
Amar Printing Press
8/25, Vijay Nagar, Delhi-110009
Tel.: 65432658

सत्यमेव जयते

राष्ट्रपति के प्रेस सचिव
Press Secretary to the President

राष्ट्रपति सचिवालय
राष्ट्रपति भवन
नई दिल्ली-110004
President's Secretariat
Rashtrapati Bhavan
New Delhi-110004



MESSAGE

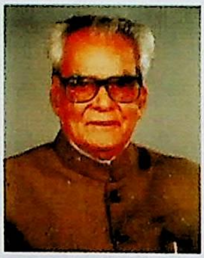
The President of India, Dr. A.P.J. Abdul Kalam, is happy to know that the "Vishwa Veda Sammelan" (World Vedic Conference) is being held during January 13-17, 2007 at Ujjain.

The President extends his warm greetings and felicitations to the organisers and the participants and wishes the Conference all success.

Sd/-
PRESS SECRETARY TO THE PRESIDENT

सत्यमेव जयते
K.L. KOCHAR
JOINT SECRETARY AND
PRESS ADVISER TO
VICE-PRESIDENT OF INDIA

उप-राष्ट्रपति सचिवालय
नई दिल्ली-110001
VICE-PRESIDENT'S SECRETARIAT
NEW DELHI - 110001



MESSAGE

Vice-President of India is glad to know that Maharshi Sandipani Rashtriya Vedavidya Pratishthan, Ujjain is organising World Vedic Conference - Vishwa Veda Sammelan during January 13-17, 2007 at Ujjain.

Vice-President of India extends his good wishes to the organisers and wishes the Vishwa Veda Sammelan all success.

(K. L. KOCHAR)

New Delhi
13th October, 2006



सोनिया गांधी
अध्यक्ष

दूरभाष : 3793438
3019080

अखिल भारतीय कांग्रेस कमेटी

24, अकबर रोड, नई दिल्ली 110011

संदेश

मुझे यह जानकर हार्दिक प्रसन्नता हुई कि श्री राजीव गांधी के प्रधानमंत्रित्व काल में स्थापित महर्षि सान्दीपनि राष्ट्रिय वेदविद्याप्रतिष्ठान 13 से 17 जनवरी, 2007 तक एक पंच-दिवसीय विश्व वेदसंमेलन का आयोजन कर रहा है।

वेद भारतीय परंपरा की आदि ज्ञान-राशि हैं। उसे समझे बिना ज्ञान और चेतना की अनंतधारा को आत्मसात् करना संभव नहीं है। किसी भी समाज और देश का इतिहास अपनी परंपरा के क्रम में ही आगे बढ़ता है। प्रतिष्ठान ने इस आवश्यकता को समझा, इसके लिए मैं प्रतिष्ठान के सभी पदाधिकारियों और विद्वानों को साधुवाद देती हूं और दूसरे देशों से आए हुए विद्वज्जनों का स्वागत करती हूं।

आयोजन की सफलता के लिए मेरी शुभकामनाएं।

10, जनपथ, नई दिल्ली-110 011 दूरभाष : 3014481, 3015584

GOVERNOR ☆ ☆ KARNATAKA

RAJ BHAVAN
BANGALORE

GS/22/MSG/06

September 27, 2006

MESSAGE

I am glad to know that Maharshi Sandipani Rashtriya Vedavidya Pratishthan, Ujjain is organising Vishwa Veda Sammelan during January 2007.

Service to humanity, search for truth, personal fulfillment, social harmony and concord are the essential message that Vedas propagate. The message of practical *vedanta* and spirituality lead to broadening of minds and deepening of human sympathy. They continue to be of perennial relevance and reflect the richness of Indian heritage. This oral tradition has therefore to be preserved, protected and disseminated so that the future generations draw upon them for moral and ethical values.

I hope such Conferences do help to deliberate on all aspects of the issue and initiate worthy and useful programmes to achieve the desired results. I also hope the Conference will have a farreaching and enduring impact so far as the objectives are concerned.

I wish the Conference every success.

T. N. Chaturvedi
(T.N. CHATURVEDI)

राज्यपाल
छत्तीसगढ़



राज भवन
रायपुर-492 001

क्र./236/पीआरओ/राभ/06
रायपुर, दिनांक 27 सितम्बर 2006

दिनांक

संदेश

प्रसन्नता की बात है कि राष्ट्रीय वेद विद्या प्रतिष्ठान, उज्जैन द्वारा 'विश्व वेद सम्मेलन' का आयोजन किया जा रहा है।

वेद भारतीय संस्कृति के अभिन्न अंग हैं। वेदों में निहित ज्ञान संपदा से भारतीय जनजीवन अनंत काल से फलता-फूलता आया है। वेद इतने पवित्र माने गये हैं, कि इन्हें कंठस्थ कर लिया गया है। बदलते आधुनिक परिवेश में जहां हमारी भारतीय संस्कृति का क्षय होता जा रहा है ऐसे में वेदों की महत्ता बढ़ाने में इस संस्था ने अत्यंत महत्वपूर्ण भूमिका निभाई है। वस्तुतः वेदों में निहित ज्ञान न केवल भारत बल्कि संपूर्ण विश्व के परिप्रेक्ष्य में आज भी प्रासंगिक है। मुझे पूरा विश्वास है कि इस सम्मेलन से वेदों के ज्ञान की ख्याति पूरे विश्व में फैलेगी।

सम्मेलन के आयोजन पर मेरी हार्दिक शुभकामनाएं।

(के. एम. सेठ)

दूरभाष-कार्यालय : 0771-331100, 331105 फैक्स : 0771-331104, 331108



राज्यपाल हरियाणा
GOVERNOR HARYANA

राज भवन, हरियाणा,
चण्डीगढ़।
RAJ BHAVAN, HARYANA,
CHANDIGARH.

Message

It gives me pleasure to know that Maharshi Sandipani Rashtriya Vedavidya Pratishthan, Ujjain is holding a five days 'Vishwa Veda Sammelan' at the holy city of Ujjain from January 13 to 17, 2007 and a souvenir is being brought out to mark the occasion.

The gesture of the Pratishthan to unravel the rich knowledge embedded in the Vedas and relate it with the contemporary needs at the global level is laudable. The Vedas being the oldest surviving text in the world need preservation, conservation and development through various means and institutions. Holding of Sammelan will go a long way in laying emphasis on the present status of the oral traditions through out the length and breath of the Country. I hope the souvenir will be informative for the masses.

I wish the Sammelan all success.

ARKidwai

(A.R. Kidwai)



सत्यमेव जयते

RAJ BHAVAN
GOA 403004

S.C. JAMIR
GOVERNOR OF GOA

No. G/MSG/2006/
September 28, 2006

MESSAGE

I am happy to know that the Maharshi Sandipani Rashtriya Vedvidya Pratishthan, Ujjain, is holding a five day "Vishwa Veda Sammelan" from 13^{th} to 17^{th} January, 2007.

From the ancient time, India is widely known to the world for its values, virtues, knowledge and wisdom, which have had an eternal impact on the true essentials of mankind's life. Even in the present day world of great scientific and technological advancement where human values and virtues are on the decline, the wisdom and message of our ancient Sages, Seers and Philosophers hold the key to guide and inspire the people in the path of civilized and cultured life. The **Vedas** are a veritable and inexhaustive mine of knowledge and ancient wisdom. Only those who have acquired the knowledge of **Vedas** could know how intelligent and wise were the great Rishis of this ancient holy land. Today, there is a great need to revive and interpret to the mankind the true essence of the **Vedas** which contain the knowledge and wisdom of eternal relevance and value for the mankind in living a life of peace, goodwill and mutual understanding. Deeper studies and extensive dissemination of the knowledge contained in these Holy Books can give a greater insight into the essentials of human life. In this background, the efforts of the Maharshi Sandipani Rashtriya Vedvidya Pratishthan in holding this Sammelan are, indeed, timely. I hope that it will achieve fruitful results.

I send my best wishes for the success of this unique event.

(S. C. JAMIR)
GOVERNOR

GOVERNOR
JAMMU & KASHMIR



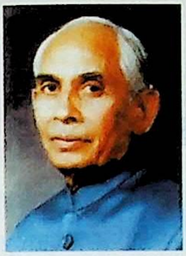
RAJ BHAVAN
SRINAGAR-190001

October 6, 2006

MESSAGE

It is commendable that Maharshi Sandipani Rashtriya Vedavidya Pratishthan is holding a five-days Vishwa Veda Sammelan from 13 to 17 January 2007. The Vedas are a rich store house of knowledge and are a part of our cherished heritage. I hope the Sammelan succeeds in achieving its objective and is successful in exposing the wealth of knowledge contained in the Vedas. I wish the Sammelan all success.

(Lt Gen (Retd) S K Sinha, PVSM)



V. RAMA RAO

RAJ BHAVAN,
GANGTOK-737103
(SIKKIM)

सिक्किम राज्यपाल
GOVERNOR OF SIKKIM

No. SKM/GOV/523 /2006.
Dated: 26th Sept., 2006

MESSAGE

I am delighted to learn that the "Maharshi Sandipani Rashtriya Vedavidya Pratishthan" Ujjain is organizing a five -days "Viswa Veda Sammelan" (World Vedic Conference) at Ujjain from 13th to 17th January,2007.

"Happy New Year" to all the participants. The advent of the New Year is always joyous occasion that kindles hope and optimism in all of our hearts. It is also an occasion to reflect on how much progress we have made and how much we have strayed away from the path. The "Maharshi Sandipani Rashtriya Vedvidya Pratishthan" is doing yeomen service in preservation, promotion and propagation of our Vedic studies and heritage.

Let me take this opportunity to wish the organizers all success in their pious mission and pray that the Almighty will continue to shower His blessings on us all.

V. Rama Rao

(V. RAMA RAO)

GOVERNOR OF TRIPURA



RAJ BHAVAN
AGARTALA - 799 006
☎ 0381-2324091, 2325767

October 18, 2006

MESSAGE

I am glad to know that the Maharshi Sandipani Rashtriya Vedavidya Praṭishthan, Ujjain is organizing five days long **"Vishwa Veda Sammelan"** (World Vedic Conference) from 13^{th} to 17^{th} January, 2007 in the holy City of Ujjain on the status of the oral tradition and dissemination of vedic knowledge and is also bringing out a Souvenir in this occasion.

Ever since the triumphant participation of Swami Vivekananda in the Congress of World Religions at Chicago, vedic studies have been exercising the minds of thinkers all over the world. The great oral tradition of India has spread not only throughout the length and breadth of the country but has also made tremendous impact on the western world. With the passage of time, lack of patronage has adversely affected this noble tradition. I am confident that the Seminar will deliberate upon ways and means of rejuvenating this great tradition.

I wish the conference as well as publication of the Souvenir all success.

(D.N.Sahaya)

No. 543/GO

रामेश्वर ठाकुर
राज्यपाल, ओड़िशा

राजभवन
भुबनेश्वर-७५१००८

दिसम्बर 1, 2006

मान्यवर प्रो. वाचस्पति उपाध्याय जी,

आपका दिनांक 21.11.2006 का पत्र मिला । आपने मुझे महर्षि सान्दीपनी राष्ट्रिय वेदविद्या प्रतिष्ठान, उज्जैन के तत्वावधान में आगामी 13 जनवरी से 17 जनवरी, 2007 तक विश्व वेद सम्मेलन का आयोजन के सुअवसर पर समापन समारोह में अध्यक्षता के लिए अनुरोध किया है । इस पवित्र नगरी में होनेवाले वेद सम्मेलन के समापन समारोह में सम्मिलित होकर मुझे हार्दिक प्रसन्नता होगी ।

मंगल कामनाओं के साथ,

आपका
रामेश्वर ठाकुर
(रामेश्वर ठाकुर)



Raj Bhavan
Gandhinagar-382 020.

Nawal Kishore Sharma
Governor of Gujarat

MESSAGE

I am glad to know that a five days' **"Vishwa Veda Sammelan" [World Vedic Conference]** is being convened under the aegis of the **Maharshi Sandipani Rashtriya Veda Vidya Pratishthan,** Ujjain from 13th to 17th January, 2007.

The **Vedas** are the quintessence of the Sanatana Hindu dharma and are the direct intuitional revelations of the eternal truths by the Gods to our ancient seers. They are the storehouse of rich wisdom and have an everlasting appeal for the whole mankind. They embody eternal and impersonal spiritual truths about the oriental philosophy of life. It is a matter of great satisfaction that the **Maharshi Sandipani Rashtriya** Veda Vidya Pratisthan, Ujjain, is committed to the preservation, conservation and development of the Vedic studies through pathshalas as well as other institutions in today's materialist world.

I hope that the participation of the Vedic scholars from all over the world would give them an opportunity for interaction on a large number of key issues and the deliberations would open new vistas of dissemination of the treasure trove of the **Vedas** to the common man.

I wish **"Vishwa Veda Sammelan"** a great success in attaining to its laudable objectives of disseminating the Vedic knowledge to reach the optimum level. I also wish every success to the release of a **Souvenir** on the occasion.

Nawal kishore Sharma
[Nawal Kishore Sharma]

Spl. Secretary to the Governor

RAJ BHAVAN
LUCKNOW-227132

Message

His Excellency The Governor of Uttar Pradesh is pleased to know that the Maharshi Sandipani Rashtriya Vedavidya Pratishthan, Ujjain is organizing **"Vishwa Veda Sammelan"** From 13th to 17th January, 2007 at Ujjain.

The Governor has extended his best wishes for the conference.

(Hari Charan Prakash)



अर्जुन सिंह
ARJUN SINGH

मानव संसाधन विकास मंत्री
भारत
नई दिल्ली-११० ००१
**MINISTER OF
HUMAN RESOURCE DEVELOPMENT
INDIA
NEW DELHI-110 001**

संदेश

वैदिक वाङ्मय भारतीय परम्परा के चिन्तन की अक्षय ज्ञान-राशि के रूप में समादृत हुआ है। प्राच्य एवं प्रतीच्य विद्वानों ने वेद विद्या में प्रतिपादित चिन्तन को अपने अनुसन्धान के द्वारा शताब्दियों से समृद्ध किया है। प्राचीन परम्परा का अनुसरण करते हुये आज भी वेदपाठी विद्वान् गुरु-शिष्य की अविच्छिन्न धारा को प्रवाहित तथा जनमानस को प्रभावित कर रहे हैं। उसी परम्परा के संरक्षण एवं संवर्धन हेतु महर्षि सान्दीपनि जैसे तपस्वी योगिराज की स्मृति को सुरक्षित रखने के लिए उनके नाम से वेद विद्या प्रतिष्ठान उज्जयिनी में विगत दशक से देश के प्रत्येक प्रदेश में वेद विद्या के संरक्षण एवं संवर्धन के कार्य में महत्वपूर्ण प्रगति कर रहा है।

वेद विद्या प्रतिष्ठान की स्थापना का मूल श्रेय भारतवर्ष की यशस्विनी प्रधानमंत्री स्वर्गीया श्रीमती इन्दिरा गाँधी तथा स्वर्गीय श्री राजीव गाँधी को है। यह संस्था जनवरी, 1987 में भारत सरकार द्वारा मानव संसाधन विकास मंत्रालय के अन्तर्गत स्थापित हुई तथा इसका स्थानान्तरण नई दिल्ली से उज्जैन सन् 1993 में हुआ।

'त्रिभुवन ललामभूत' उज्जयिनी नगरी हमारी प्राचीनतम सात पुरियों में महापुरी के रूप में प्रतिष्ठित है। क्षिप्रा के पवित्र तट पर, महाकालेश्वर सदाशिव और जगज्जननी हरसिद्धि की छत्रछाया में यह प्रतिष्ठान दिनांक 13-17 जनवरी, 2007 तक पंचदिवसात्मक विश्व वेद सम्मेलन का महत्वपूर्ण आयोजन कर रहा है।

मुझे पूर्ण विश्वास है कि देश और विदेश से समागत विद्वान वेद विद्या में प्रतिपादित मानव कल्याण हेतु प्रस्तुत विषयों का दक्षतापूर्वक प्रतिपादन करेंगे जिससे भारतवर्ष के ज्ञान-राशि का आलोक समस्त विश्व को इस शताब्दी में पुनः प्राप्त हो सके।

मैं सम्मेलन की सर्वविध सफलता की कामना करता हूँ।

(अर्जुन सिंह)

N. GOPALASWAMI
Chief Election Commissioner of India

भारत निर्वाचन आयोग
Election Commission of India

77, Lodhi Estate,
New Delhi-110 003.

Dated : 6 October 2006

Dear Prof. Vachaspatiji,

I am very happy to know that a Vishwa Veda Sammelan is being held in Ujjain under the auspices of Ministry of Human Resource Development and the Maharshi Sandipani Rashtriya Vedavidya Pratishthan, Ujjain. There is much to be done to preserve the oral tradition of vedic knowledge and I am sure the conference will deliberate on and suggest ways and means by which this unique way of propagation can be carried on without break and how some of the shakhas which are poorly patronized can be preserved for posterity. I wish the deliberations of the conference success.

With best wishes,

Yours sincerely,

(N. Gopalaswami)

Nirvachan Sadan, Ashoka Road, New Delhi 110001. Tel: (O) 23716552 Fax: 23711023
Email:gopalaswamin@eci.gov.in Website: www.eci.gov.in



न्यायमूर्ति रंगनाथ मिश्र
(भारत के पूर्व मुख्य न्यायमूर्ति)
अध्यक्ष

JUSTICE RANGANATH MISRA
(Former Chief Justice of India)
CHAIRMAN

भारत सरकार
राष्ट्रीय धार्मिक और भाषायी अल्पसंख्यक आयोग
(सामाजिक न्याय और अधिकारिता मंत्रालय)

GOVERNMENT OF INDIA
NATIONAL COMMISSION FOR
RELIGIOUS & LINGUISTIC MINORITIES
(MINISTRY OF SOCIAL JUSTICE &
EMPOWERMENT)

7th October, 2006

My dear Upadhaya Ji,

I have received your kind letter of the 26th September saying that the five days long Vishwa Veda Sammelan is going to be held at Ujjain from 13th to 17th January 2007.

Ujjain has been the seat of prosperity of the language during the great days of India.

I recollect the pleasant memories of the International Conference on the divine language at Delhi where all of us participated and you devoted time for making the International Conference success.

I wish the Vishwa Veda Sammelan successful from every angle.

With warm regards to you and all of your associates.

Yours sincerely,

Ranganath Misra

Prof. Vachaspati Upadhyaya
Vice Chancellor,
Shri Lal Bahadur Shastri,
Rashtriya Sanskrit Vidyapeetha,
Qutub Institutional Area,
New Delhi-110016

कार्यालय : गेट न० 30, द्वितीय तल, जवाहर लाल नेहरू स्टेडियम, नई दिल्ली-110 003.
Office : GATE NO.30, SECOND FLOOR, JAWAHAR LAL NEHRU STADIUM, NEW DELHI-110 003.
Residence : 31, AURANGZEB ROAD, NEW DELHI-110 003. Tel.: 23014177. Fax: 23015336

डॉ. मुरली मनोहर जोशी
संसद सदस्य (राज्य सभा)
अध्यक्ष
वाणिज्य सम्बन्धी संसदीय
स्थायी समिति

123, संसदीय सौध
नई दिल्ली-110 001
दूरभाष : 23034123, 23011991

संदेश

यह अत्यन्त गौरव एवं प्रसन्नता का विषय है कि महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान 13 जनवरी से 17 जनवरी 2007 को पंचदिवसीय विश्व वेदसम्मेलन का आयोजन तथा इस अवसर पर स्मारिका का प्रकाशन करने जा रहा है।

वास्तव में वेदविद्या मानवता के सर्वोत्कृष्ट और प्रकाशमान चिन्तन का प्रत्यक्ष रूप है। यह ज्ञानराशि किसी राजनीतिक, धार्मिक, सम्प्रदाय या समुदाय विशेष के लिए सीमित नहीं है।

हम परिवर्तन के युग से गुजर रहे हैं। वैश्वीकरण के इस दौर में राष्ट्रों में जनसमुदाय भरपूर संसाधनों के स्वामित्व के कारण अपनी आवश्यकताओं और उपभोग को असीमित बढ़ाता जा रहा है। परिणामत: जीवन से शांति एवं आनंद अन्तर्ध्यान हो गए हैं। लोग मानसिक व्याधियों से ग्रस्त हैं। पूरे पश्चिम जगत में परिवार टूट रहा है। संसारभर की प्राकृतिक सम्पदा समाप्त हो रही है, नदियों एवं सागरों को दूषित बना दिया गया है। पर्यावरण को बहुत हानि हुई है। हम भी पाश्चात्य संस्कृति के अंधाधुन अनुसरण की दौड़ में शामिल होने के कारण अपनी संस्कृति का तेजी से विनाश भी कर रहे हैं। परिवर्तन की आंधी इतनी प्रबल है कि इसमें अपने को टिकाए रखना बहुत कठिन है, किन्तु असंभव नहीं है। आवश्यकता है हमें इस व्यवस्था को अपने देश की आवश्यकता और जनता के मूल स्वभाव के अनुरूप ढालने की। वेदों में उपलब्ध विपुल ज्ञान राशि हमारे पास है। उसके प्रकाश में हम नई प्रेरणा प्राप्त कर सकते हैं।

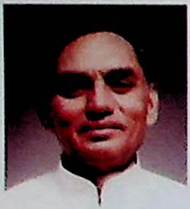
वैश्वीकरण के इस दौर में वेदों में उल्लिखित मूल तत्त्वों पर गंभीरता से विचार एवं उनका व्यापक प्रसार न केवल भारत के लिए अपितु विश्व मानवता के लिए भी परम आवश्यक है।

यह अत्यन्त प्रसन्नता का विषय है कि वेदविद्या प्रतिष्ठान इस ओर सजग एवं अग्रसर है। जनवरी माह में आयोजित पंचदिवसीय विश्व वेद सम्मेलन के लिए मेरी अनेक शुभकामनाएं।

ॐ सहनाववतु सह नौ भुनक्तु सहवीर्यं करवाव है
तेजस्वि नावधीतमस्तु मा विद्विषाव है।
ॐ शान्ति शांतिः शांतिः।

(मुरली मनोहर जोशी)

6, रायसीना रोड, नई दिल्ली-110 001 • दूरभाष : 23718444, 23711144, फैक्स : 23711772
''आंङ्गिरस'' 9/10-ए, अनुकूल बैनेर्जी रोड, इलाहाबाद-211002 • दूरभाष : 0532-2465008, फैक्स : 0532-2466800



दूरभाष : 23019320
23019253
23019080
23019606

अखिल भारतीय कांग्रेस कमेटी

24 अकबर रोड, नयी दिल्ली–110011

जनार्दन द्विवेदी, संसद् सदस्य
महासचिव

संदेश

यह अत्यंत हर्ष और संतोष का विषय है कि महर्षि सांदीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान एक 'विश्व वेद संमेलन' का आयोजन कर रहा है।

हमारा वैदिक साहित्य उदात्ततम मानवीय चेतना से उत्पन्न ज्ञान का विराट् दीप–स्तंभ है। यह सामान्य भौगोलिक और भौतिक सीमाओं से परे एक ऐसा ज्ञान–लोक है जो दीर्घ भारतीय विद्या–परंपरा को आधुनिक ज्ञान–विज्ञान की धारा से जोड़कर उसे आगे बढ़ाने में सक्षम है। जो लोग अति आधुनिकता की झोंक में इसे स्वीकार नहीं करते थे, आज वे भी कुछ इसी तरह सोचने लगे हैं। इस परिवर्तन का स्वागत करना चाहिए।

मुझे विश्वास है कि इस संमेलन में वैदिक ज्ञान–राशि के सभी पक्षों पर पूरी गंभीरता से चर्चा होगी और उसके निष्कर्ष आने वाले समय में शोध एवं वैदिक साहित्य के प्रचार–प्रसार के साधन बनेंगे।

संमेलन की सफलता के लिए मेरी हार्दिक शुभकामना।

23 नवंबर, 2006

(जनार्दन द्विवेदी)

PROFESSOR RAMARANJAN MUKHERJI

Formerly Chancellor, Tirupati Sanskrit University
Formerly, Vice-Chancellor, University of Burdwan & Rabindra-Bharati
Past President, Association of Inidan Universities,
President, Sri Sri Sitaramdas Omkarnath Samskrita Siksha Samsad.
President, Birbhum Institute Engineering & Technology,
Chairman, Sri Sitaram Vaidic Adarsha Sanskrit Mahavidyalaya

125/1, SANTOSHPUR AVENUE,
KOLKATA - 700 075
PHONE : (033)-2416-4545
FAX : 91-033-2840-0712
E-mail-ramaranjanmukherji@yahoo.com



October 18, 2006

MESSAGE

It is a matter of great joy that Maharshi Sandipani Rashtriya Vedavidya Pratishthan, Ujjain, has decided to held a Five-Day World Vedic Conference at Ujjain to disseminate the message of the Vedas throughout the length and breadth of the globe. Established by the Ministry of Human Resource Development, Government of India, Maharshi Sandipani Rashtriya Vedavidya Pratishthan has been trying hard to preserve and develop the oral tradition of Vedic studies and it is because of the Pratishthan's encouragement that a number of Institutions, imparting instructions in oral tradition are functioning in the country. The Pratishthan is also providing research facilities to Vedic scholars and releasing fellowships and stipends to young learners working in the field of Vedic knowledge.

Indian culture believes in the principle that Spirituality constitutes the foundation of civilization and if the dream of establishment of `global fraternity' and `mutual tolerance' is intended to be brought into consummation, the philosophy of Spirituality is to be implemented. The Vedas constitute the repository of this philosophy of Spirituality, and consequently there is a strong demand for acquiring this knowledge in the community. World Vedic Conference, contemplated to be organised by the Pratishthan, will extend an opportunity to the academic community of other countries to enter into dialogue with their counterparts in India, and to generate new knowledge through this wonderful interaction. Organisation of this conference will help not only strengthening Vedic knowledge but will benefit the entire human community, suffering from spiritual stagnation. This is the need of the society today, particularly when globalisation has made the world extremely small, floating thereby the concept of 'global village'.

I congratulate Maharshi Sandipani Rashtriya Vedavidya Pratishthan, particularly its Vice-Chancellor, Professor (Dr.) Srinivas Rath, and its Member-Secretary, Professor Vachaspati Upadhyaya, Vice-Chancellor, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha (Deemed to be University), for organising this Conference under the guidance of His Excellency Sri Arjun Singh, Minister, Human Resource Development, Government of India, and wish it all success.

Sincerely yours,

Ramaranjan Mukherji

(Ramaranjan Mukherji)

18/10/2006

KIREET JOSHI
192, Sukhdev Vihar,
New Delhi-110025

1.10. 2006

MESSAGE

Vishwa Veda Sammelan being organized by the Maharshi Sandipani Rashtriya Veda Vidya Pratishthan at Ujjain from 13th-17th January 2007 has great significance for the Indian Renaissance and for the world at large which is in the grip of an evolutionary crisis, the solution of which can be found only if the Vedic knowledge is recovered in its fullness and presented in the context of the vast effort of research which is being fostered all over the world which aims at a radical transformation of human consciousness. The secret of the Veda need not anymore remain a secret, since that secret was gained by the most ancient rishis of India and its aim was to enlarge the powers of consciousness in such a direction that by the aid of that enlargement humanity can successfully climb the ladder towards super-humanity. Mutation of human species can be regarded to be the central issue, and the sooner this issue is recognized, the better it will be for humanity to surmount the riddles of the present crisis and build the roads which are needed for the survival and fulfillment of the highest aspirations of humanity. In this central task, the contribution that the Vedic knowledge can make will be of crucial significance. I am sure the Vishwa Veda Sammelan can be a milestone in the accomplishment of the tasks that are relevant to the solution for the present crisis.

I should like to congratulate Prof. Vachaspati Upadhyaya and all his colleagues for having undertaken the task of organizing this conference, and I send my best wishes for the success of the conference.

Kireet Joshi

KIREET JOSHI





Ujjain, to me, is the embodiment in many ways of our ancient culture. I should like modern Ujjain to carry on this tradition and become again a city of culture and learning......Ujjain seems to me the ideal place for a great University and Cultural centre to grow up, when our young men and women can pursue learning and develop themselves as good citizen of India, imbibing modern knowledge in an environment steeped with ancient tradition.

Jawaharlal Nehru

स्वप्न

गुरुदेव रवीन्द्रनाथ ठाकुर

दूरे बहुदूरे
स्वप्नलोके उज्जयिनीपुरे
खूँजिते गेछिनु कोबे शिप्रानदीपारे
मोर पूर्वजजन्मेर प्रथमा प्रियारे
मुखे तार लोध्ररेणु लीलापद्म हाते
कर्णमूले कुन्दकलि, कुरुबक माथे,
तनुदेहे रक्ताम्बर नीबीबंधे बांधा
चरणे नूपुर खानि बाजे आधा आधा।

वसन्तरे दिने
फ़िरे छिनु बहुदूरे पथ चिन्हे चिन्हे।।
महाकाल-मन्दिरेर माझे
तखन गम्भीरमन्द्रे सन्ध्यारति वाजे
जनशून्य पण्यवीथि ऊर्ध्वे जाय देखा
अन्धकारा हर्म्यो' परे, सन्ध्यारश्मिरेखा।।

प्रियार भवन
वंकिम संकीर्ण पथे दुर्गम निर्जन।
द्वारे आंका शङ्खचक्र, तारि दुई धारे
दुटि शिशु नीपतरु पुत्रस्नेहे बाडे।
तोरणेर श्वेतस्तम्भो' परे
सिंहेर गम्भीर मूर्ति वसि दम्भ भरे।।
प्रियार कपोतगुलि फिरे एलो घरे
मयूर निद्राय मग्न स्वर्णदण्डो' परे।

हेनकाले हाते दीपशिखा
धीरे धीरे नामिएलो मोर मालविका।
देखा दिल द्वारप्रान्ते सोपानेरो' परे
सन्ध्यार लक्ष्मीर मत सन्ध्यातारा करे।

N. GOPALASWAMI
Chief Election Commissioner of India

भारत निर्वाचन आयोग
Election Commission of India

77, Lodhi Estate,
New Delhi-110 003.

Dated : 6 October 2006

Dear Prof. Vachaspatiji,

I am very happy to know that a Vishwa Veda Sammelan is being held in Ujjain under the auspices of Ministry of Human Resource Development and the Maharshi Sandipani Rashtriya Vedavidya Pratishthan, Ujjain. There is much to be done to preserve the oral tradition of vedic knowledge and I am sure the conference will deliberate on and suggest ways and means by which this unique way of propagation can be carried on without break and how some of the shakhas which are poorly patronized can be preserved for posterity. I wish the deliberations of the conference success.

With best wishes,

Yours sincerely,

(N. Gopalaswami)

Nirvachan Sadan, Ashoka Road, New Delhi 110001. Tel: (O) 23716552 Fax: 23711023
Email:gopalaswamin@eci.gov.in Website: www.eci.gov.in



न्यायमूर्ति रंगनाथ मिश्र
(भारत के पूर्व मुख्य न्यायमूर्ति)
अध्यक्ष

JUSTICE RANGANATH MISRA
(Former Chief Justice of India)
CHAIRMAN

सत्यमेव जयते

भारत सरकार
राष्ट्रीय धार्मिक और भाषायी अल्पसंख्यक आयोग
(सामाजिक न्याय और अधिकारिता मंत्रालय)

GOVERNMENT OF INDIA
NATIONAL COMMISSION FOR RELIGIOUS & LINGUISTIC MINORITIES
(MINISTRY OF SOCIAL JUSTICE & EMPOWERMENT)

7th October, 2006

My dear Upadhaya Ji,

I have received your kind letter of the 26th September saying that the five days long Vishwa Veda Sammelan is going to be held at Ujjain from 13th to 17th January 2007.

Ujjain has been the seat of prosperity of the language during the great days of India.

I recollect the pleasant memories of the International Conference on the divine language at Delhi where all of us participated and you devoted time for making the International Conference success.

I wish the Vishwa Veda Sammelan successful from every angle.

With warm regards to you and all of your associates.

Yours sincerely,

Ranganath Misra

Prof. Vachaspati Upadhyaya
Vice Chancellor,
Shri Lal Bahadur Shastri,
Rashtriya Sanskrit Vidyapeetha,
Qutub Institutional Area,
New Delhi-110016

कार्यालय : गेट न० 30, द्वितीय तल, जवाहर लाल नेहरू स्टेडियम, नई दिल्ली-110 003.
Office : GATE NO.30, SECOND FLOOR, JAWAHAR LAL NEHRU STADIUM, NEW DELHI-110 003.
Residence : 31, AURANGZEB ROAD, NEW DELHI-110 003. Tel.: 23014177. Fax: 23015336

डॉ. मुरली मनोहर जोशी
संसद सदस्य (राज्य सभा)
अध्यक्ष
वाणिज्य सम्बन्धी संसदीय
स्थायी समिति

123, संसदीय सौध
नई दिल्ली-110 001
दूरभाष : 23034123, 23011991

संदेश

यह अत्यन्त गौरव एवं प्रसन्नता का विषय है कि महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान 13 जनवरी से 17 जनवरी 2007 को पंचदिवसीय विश्व वेदसम्मेलन का आयोजन तथा इस अवसर पर स्मारिका का प्रकाशन करने जा रहा है।

वास्तव में वेदविद्या मानवता के सर्वोत्कृष्ट और प्रकाशमान चिन्तन का प्रत्यक्ष रूप है। यह ज्ञानराशि किसी राजनीतिक, धार्मिक, सम्प्रदाय या समुदाय विशेष के लिए सीमित नहीं है।

हम परिवर्तन के युग से गुजर रहे हैं। वैश्वीकरण के इस दौर में राष्ट्रों में जनसमुदाय भरपूर संसाधनों के स्वामित्व के कारण अपनी आवश्यकताओं और उपभोग को असीमित बढ़ाता जा रहा है। परिणामतः जीवन से शांति एवं आनंद अन्तर्ध्यान हो गए हैं। लोग मानसिक व्याधियों से ग्रस्त हैं। पूरे पश्चिम जगत में परिवार टूट रहा है। संसारभर की प्राकृतिक सम्पदा समाप्त हो रही है, नदियों एवं सागरों को दूषित बना दिया गया है। पर्यावरण को बहुत हानि हुई है। हम भी पाश्चात्य संस्कृति के अंधाधुन अनुसरण की दौड़ में शामिल होने के कारण अपनी संस्कृति का तेजी से विनाश भी कर रहे हैं। परिवर्तन की आंधी इतनी प्रबल है कि इसमें अपने को टिकाए रखना बहुत कठिन है, किन्तु असंभव नहीं है। आवश्यकता है हमें इस व्यवस्था को अपने देश की आवश्यकता और जनता के मूल स्वभाव के अनुरूप ढालने की। वेदों में उपलब्ध विपुल ज्ञान राशि हमारे पास है। उसके प्रकाश में हम नई प्रेरणा प्राप्त कर सकते हैं।

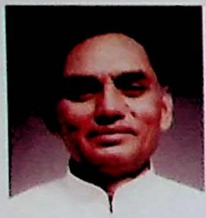
वैश्वीकरण के इस दौर में वेदों में उल्लिखित मूल तत्वों पर गंभीरता से विचार एवं उनका व्यापक प्रसार न केवल भारत के लिए अपितु विश्व मानवता के लिए भी परम आवश्यक है।

यह अत्यन्त प्रसन्नता का विषय है कि वेदविद्या प्रतिष्ठान इस ओर सजग एवं अग्रसर है। जनवरी माह में आयोजित पंचदिवसीय विश्व वेद सम्मेलन के लिए मेरी अनेक शुभकामनाएं।

ॐ सहनाववतु सह नौ भुनक्तु सहवीर्यं करवाव है
तेजस्वि नावधीतमस्तु मा विद्विषाव है।
ॐ शान्ति शांतिः शांतिः।

(मुरली मनोहर जोशी)

6, रायसीना रोड, नई दिल्ली-110 001 • दूरभाष : 23718444, 23711144, फैक्स : 23711772
''आंङ्गिरस'' 9/10-ए, अनुकूल बैनेर्जी रोड, इलाहाबाद-211002 • दूरभाष : 0532-2465008, फैक्स : 0532-2466800



दूरभाष : 23019320
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23019606

अखिल भारतीय कांग्रेस कमेटी

24 अकबर रोड, नयी दिल्ली–110011

जनार्दन द्विवेदी, संसद् सदस्य
महासचिव

संदेश

यह अत्यंत हर्ष और संतोष का विषय है कि महर्षि सांदीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान एक 'विश्व वेद संमेलन' का आयोजन कर रहा है।

हमारा वैदिक साहित्य उदात्ततम मानवीय चेतना से उत्पन्न ज्ञान का विराट् दीप–स्तंभ है। यह सामान्य भौगोलिक और भौतिक सीमाओं से परे एक ऐसा ज्ञान–लोक है जो दीर्घ भारतीय विद्या–परंपरा को आधुनिक ज्ञान–विज्ञान की धारा से जोड़कर उसे आगे बढ़ाने में सक्षम है। जो लोग अति आधुनिकता की झोंक में इसे स्वीकार नहीं करते थे, आज वे भी कुछ इसी तरह सोचने लगे हैं। इस परिवर्तन का स्वागत करना चाहिए।

मुझे विश्वास है कि इस संमेलन में वैदिक ज्ञान–राशि के सभी पक्षों पर पूरी गंभीरता से चर्चा होगी और उसके निष्कर्ष आने वाले समय में शोध एवं वैदिक साहित्य के प्रचार–प्रसार के साधन बनेंगे।

संमेलन की सफलता के लिए मेरी हार्दिक शुभकामना।

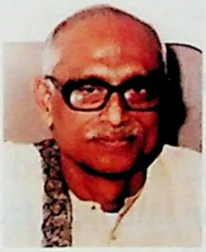
23 नवंबर, 2006

(जनार्दन द्विवेदी)

PROFESSOR RAMARANJAN MUKHERJI

Formerly Chancellor, Tirupati Sanskrit University
Formerly, Vice-Chancellor, University of Burdwan & Rabindra-Bharati
Past President, Association of Inidan Universities,
President, Sri Sri Sitaramdas Omkarnath Samskrita Siksha Samsad.
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E-mail-ramaranjanmukherji@yahoo.com



October 18, 2006

MESSAGE

It is a matter of great joy that Maharshi Sandipani Rashtriya Vedavidya Pratishthan, Ujjain, has decided to held a Five-Day World Vedic Conference at Ujjain to disseminate the message of the Vedas throughout the length and breadth of the globe. Established by the Ministry of Human Resource Development, Government of India, Maharshi Sandipani Rashtriya Vedavidya Pratishthan has been trying hard to preserve and develop the oral tradition of Vedic studies and it is because of the Pratishthan's encouragement that a number of Institutions, imparting instructions in oral tradition are functioning in the country. The Pratishthan is also providing research facilities to Vedic scholars and releasing fellowships and stipends to young learners working in the field of Vedic knowledge.

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I congratulate Maharshi Sandipani Rashtriya Vedavidya Pratishthan, particularly its Vice-Chancellor, Professor (Dr.) Srinivas Rath, and its Member-Secretary, Professor Vachaspati Upadhyaya, Vice-Chancellor, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha (Deemed to be University), for organising this Conference under the guidance of His Excellency Sri Arjun Singh, Minister, Human Resource Development, Government of India, and wish it all success.

Sincerely yours,

Ramaranjan Mukherji

(Ramaranjan Mukherji)

18/10/2006

KIREET JOSHI
192, Sukhdev Vihar,
New Delhi-110025

1.10. 2006

MESSAGE

Vishwa Veda Sammelan being organized by the Maharshi Sandipani Rashtriya Veda Vidya Pratishthan at Ujjain from 13th-17th January 2007 has great significance for the Indian Renaissance and for the world at large which is in the grip of an evolutionary crisis, the solution of which can be found only if the Vedic knowledge is recovered in its fullness and presented in the context of the vast effort of research which is being fostered all over the world which aims at a radical transformation of human consciousness. The secret of the Veda need not anymore remain a secret, since that secret was gained by the most ancient rishis of India and its aim was to enlarge the powers of consciousness in such a direction that by the aid of that enlargement humanity can successfully climb the ladder towards super-humanity. Mutation of human species can be regarded to be the central issue, and the sooner this issue is recognized, the better it will be for humanity to surmount the riddles of the present crisis and build the roads which are needed for the survival and fulfillment of the highest aspirations of humanity. In this central task, the contribution that the Vedic knowledge can make will be of crucial significance. I am sure the Vishwa Veda Sammelan can be a milestone in the accomplishment of the tasks that are relevant to the solution for the present crisis.

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Kireet Joshi

KIREET JOSHI





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Jawaharlal Nehru

स्वप्न

गुरुदेव रवीन्द्रनाथ ठाकुर

दूरे बहुदूरे
स्वप्नलोके उज्जयिनीपुरे
खूँजिते गेछिनु कोबे शिप्रानदीपारे
मोर पूर्वजजन्मेर प्रथमा प्रियारे
मुखे तार लोध्ररेणु लीलापद्म हाते
कर्णमूले कुन्दकलि, कुरुबक माथे,
तनुदेहे रक्ताम्बर नीबीबंधे बांधा
चरणे नूपुर खानि बाजे आधा आधा।

वसन्तरे दिने
फ़िरे छिनु बहुदूरे पथ चिन्हे चिन्हे॥
महाकाल-मन्दिरेर माझे
तखन गम्भीरमन्द्रे सन्ध्यारति वाजे
जनशून्य पण्यवीथि ऊर्ध्वे जाय देखा
अन्धकारा हर्म्यो' परे, सन्ध्यारश्मिरेखा॥

प्रियार भवन
वंकिम संकीर्ण पथे दुर्गम निर्जन।
द्वारे आंका शङ्खचक्र, तारि दुई धारे
दुटि शिशु नीपतरू पुत्रस्नेहे बाडे।
तोरणेर श्वेतस्तम्भो' परे
सिंहेर गम्भीर मूर्ति वसि दम्भ भरे॥
प्रियार कपोतगुलि फिरे एलो घरे
मयूर निद्राय मग्न स्वर्णदण्डो' परे।

हेनकाले हाते दीपशिखा
धीरे धीरे नामिएलो मोर मालविका।
देखा दिल द्वारप्रान्ते सोपानेरो' परे
सन्ध्यार लक्ष्मीर मत सन्ध्यातारा करे।

N. GOPALASWAMI
Chief Election Commissioner of India

भारत निर्वाचन आयोग
Election Commission of India

77, Lodhi Estate,
New Delhi-110 003.

Dated : 6 October 2006

Dear Prof. Vachaspatiji,

I am very happy to know that a Vishwa Veda Sammelan is being held in Ujjain under the auspices of Ministry of Human Resource Development and the Maharshi Sandipani Rashtriya Vedavidya Pratishthan, Ujjain. There is much to be done to preserve the oral tradition of vedic knowledge and I am sure the conference will deliberate on and suggest ways and means by which this unique way of propagation can be carried on without break and how some of the shakhas which are poorly patronized can be preserved for posterity. I wish the deliberations of the conference success.

With best wishes,

Yours sincerely,

(N. Gopalaswami)

Nirvachan Sadan, Ashoka Road, New Delhi 110001. Tel: (O) 23716552 Fax: 23711023
Email:gopalaswamin@eci.gov.in Website: www.eci.gov.in



न्यायमूर्ति रंगनाथ मिश्र
(भारत के पूर्व मुख्य न्यायमूर्ति)
अध्यक्ष
JUSTICE RANGANATH MISRA
(Former Chief Justice of India)
CHAIRMAN

भारत सरकार
राष्ट्रीय धार्मिक और भाषायी अल्पसंख्यक आयोग
(सामाजिक न्याय और अधिकारिता मंत्रालय)
GOVERNMENT OF INDIA
NATIONAL COMMISSION FOR RELIGIOUS & LINGUISTIC MINORITIES
(MINISTRY OF SOCIAL JUSTICE & EMPOWERMENT)

7th October, 2006

My dear Upadhaya Ji,

I have received your kind letter of the 26th September saying that the five days long Vishwa Veda Sammelan is going to be held at Ujjain from 13th to 17th January 2007.

Ujjain has been the seat of prosperity of the language during the great days of India.

I recollect the pleasant memories of the International Conference on the divine language at Delhi where all of us participated and you devoted time for making the International Conference success.

I wish the Vishwa Veda Sammelan successful from every angle.

With warm regards to you and all of your associates.

Yours sincerely,

Ranganath Misra

Prof. Vachaspati Upadhyaya
Vice Chancellor,
Shri Lal Bahadur Shastri,
Rashtriya Sanskrit Vidyapeetha,
Qutub Institutional Area,
New Delhi-110016

कार्यालय : गेट न० 30, द्वितीय तल, जवाहर लाल नेहरू स्टेडियम, नई दिल्ली-110 003.
Office : GATE NO.30, SECOND FLOOR, JAWAHAR LAL NEHRU STADIUM, NEW DELHI-110 003.
Residence : 31, AURANGZEB ROAD, NEW DELHI-110 003. Tel.: 23014177. Fax: 23015336

डॉ. मुरली मनोहर जोशी
संसद सदस्य (राज्य सभा)
अध्यक्ष
वाणिज्य सम्बन्धी संसदीय
स्थायी समिति

123, संसदीय सौध
नई दिल्ली-110 001
दूरभाष : 23034123, 23011991

संदेश

यह अत्यन्त गौरव एवं प्रसन्नता का विषय है कि महर्षि सान्दीपनि राष्ट्रीय वेदविद्या प्रतिष्ठान 13 जनवरी से 17 जनवरी 2007 को पंचदिवसीय विश्व वेदसम्मेलन का आयोजन तथा इस अवसर पर स्मारिका का प्रकाशन करने जा रहा है।

वास्तव में वेदविद्या मानवता के सर्वोत्कृष्ट और प्रकाशमान चिन्तन का प्रत्यक्ष रूप है। यह ज्ञानराशि किसी राजनीतिक, धार्मिक, सम्प्रदाय या समुदाय विशेष के लिए सीमित नहीं है।

हम परिवर्तन के युग से गुजर रहे हैं। वैश्वीकरण के इस दौर में राष्ट्रों में जनसमुदाय भरपूर संसाधनों के स्वामित्व के कारण अपनी आवश्यकताओं और उपभोग को असीमित बढ़ाता जा रहा है। परिणामत: जीवन से शांति एवं आनंद अन्तर्ध्यान हो गए हैं। लोग मानसिक व्याधियों से ग्रस्त हैं। पूरे पश्चिम जगत में परिवार टूट रहा है। संसारभर की प्राकृतिक सम्पदा समाप्त हो रही है, नदियों एवं सागरों को दूषित बना दिया गया है। पर्यावरण को बहुत हानि हुई है। हम भी पाश्चात्य संस्कृति के अंधाधुन अनुसरण की दौड़ में शामिल होने के कारण अपनी संस्कृति का तेजी से विनाश भी कर रहे हैं। परिवर्तन की आंधी इतनी प्रबल है कि इसमें अपने को टिकाए रखना बहुत कठिन है, किन्तु असंभव नहीं है। आवश्यकता है हमें इस व्यवस्था को अपने देश की आवश्यकता और जनता के मूल स्वभाव के अनुरूप ढालने की। वेदों में उपलब्ध विपुल ज्ञान राशि हमारे पास है। उसके प्रकाश में हम नई प्रेरणा प्राप्त कर सकते हैं।

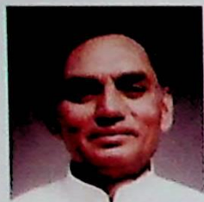
वैश्वीकरण के इस दौर में वेदों में उल्लिखित मूल तत्वों पर गंभीरता से विचार एवं उनका व्यापक प्रसार न केवल भारत के लिए अपितु विश्व मानवता के लिए भी परम आवश्यक है।

यह अत्यन्त प्रसन्नता का विषय है कि वेदविद्या प्रतिष्ठान इस ओर सजग एवं अग्रसर है। जनवरी माह में आयोजित पंचदिवसीय विश्व वेद सम्मेलन के लिए मेरी अनेक शुभकामनाएं।

ॐ सहनाववतु सह नौ भुनक्तु सहवीर्यं करवाव है
तेजस्वि नावधीतमस्तु मा विद्विषाव है।
ॐ शान्ति शांति: शांति:।

(मुरली मनोहर जोशी)

6, रायसीना रोड, नई दिल्ली-110 001 • दूरभाष : 23718444, 23711144, फैक्स : 23711772
''आंङ्गिरस'' 9/10-ए, अनुकूल बैनेर्जी रोड, इलाहाबाद-211002 • दूरभाष : 0532-2465008, फैक्स : 0532-2466800



दूरभाष : 23019320
23019253
23019080
23019606

अखिल भारतीय कांग्रेस कमेटी

24 अकबर रोड, नयी दिल्ली–110011

जनार्दन द्विवेदी, संसद् सदस्य
महासचिव

संदेश

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23 नवंबर, 2006

(जनार्दन द्विवेदी)

PROFESSOR RAMARANJAN MUKHERJI

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October 18, 2006

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Sincerely yours,

Ramaranjan Mukherji

(Ramaranjan Mukherji)

18/10/2006

KIREET JOSHI
192, Sukhdev Vihar,
New Delhi-110025

1.10. 2006

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Kireet Joshi
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Jawaharlal Nehru

स्वप्न

गुरुदेव रवीन्द्रनाथ ठाकुर

दूरे बहुदूरे
स्वप्नलोके उज्जयिनीपुरे
खूँजिते गेछिनु कोबे शिप्रानदीपारे
मोर पूर्वजजन्मेर प्रथमा प्रियारे
मुखे तार लोध्ररेणु लीलापद्म हाते
कर्णमूले कुन्दकलि, कुरुबक माथे,
तनुदेहे रक्ताम्बर नीबीबंधे बांधा
चरणे नूपुर खानि बाजे आधा आधा।

वसन्तरे दिने
फ़िरे छिनु बहुदूरे पथ चिन्हे चिन्हे।।
महाकाल-मन्दिरेर माझे
तखन गम्भीरमन्द्रे सन्ध्यारति वाजे
जनशून्य पण्यवीथि ऊर्ध्वे जाय देखा
अन्धकारा हर्म्यो' परे, सन्ध्यारश्मिरेखा।।

प्रियार भवन
वंकिम संकीर्ण पथे दुर्गम निर्जन।
द्वारे आंका शङ्खचक्र, तारि दुई धारे
दुटि शिशु नीपतरु पुत्रस्नेहे बाडे।
तोरणेर श्वेतस्तम्भो' परे
सिंहेर गम्भीर मूर्ति वसि दम्भ भरे।।
प्रियार कपोतगुलि फिरे एलो घरे
मयूर निद्राय मग्न स्वर्णदण्डो' परे।

हेनकाले हाते दीपशिखा
धीरे धीरे नामिएलो मोर मालविका।
देखा दिल द्वारप्रान्ते सोपानेरो' परे
सन्ध्यार लक्ष्मीर मत सन्ध्यातारा करे।

अङ्गेर कुङ्कुमगन्धे केशधूपवास
फेलिल सर्वाङ्गे मोर उतला निःश्वास।
प्रकाशिल अर्धच्युत वसन-अन्तरे
चन्दनेर पत्रलेखा वाम पयोधरे।
दांड़ायिल प्रतिमार प्राय
नगरगुञ्जनक्षान्त निस्तब्ध संध्याय॥

मोरे हेरि प्रिया
धीरे धीरे दीपखानि द्वारे नामाइया
आश्ल सम्मुखे-मोरे हस्ते हस्त राखि
नीरवे शुधालो शुधू सकरुण आंखि
'हे बन्धु, आछ तो भालो?' मुखे तार चाहि
कथा बलिवारे जेनु कथा आर नाहि।

से भाषा भुलिया गेछि नाम दोंहाकार
दूजने भाविनु कत, मने नाहि आर।
दूजने भाविनु कत चाहि दोंहापाने
अझोरे झरिल अश्रु निष्पन्द नयने॥

दूजने भाविन कत द्वारतरुतले।
नाहि जानि कखन कि छले
सुकोमल हातखानि लुकाइल आसि
आमार दक्षिणकरे कूलायप्रत्याशी
सन्ध्यार पाक्षिर मत। मुख खानि तार
नतवृन्तपद्मसम ए वक्षे आमार
नामिया पड़िल धीरे। व्याकुल उदास
निःशब्दे मिलिल आसि निःश्वासे निःश्वास॥

रजनीर अन्धकार
उज्जयिनी करिदिल लुप्त एकाकार।
दीप द्वारपाशे
कखन निवियागेल दुरन्त वातासे।
शिप्रा नदी तीरे
आरति थामिया गेल शिवेर मन्दिरे॥

रक्ष तद् भारतम्

प्रो० श्रीनिवास रथ

वेदवाग्भासुरा यत्र विश्वम्भरा ऋग्यजुःसामकाथर्वसंवर्धिता।
विश्वभाषासु या सर्वसम्मानिता देववाणी शुभा यत्र वाक्संस्कृता॥

यत्र वाल्मीकिना क्रौञ्चशोकाश्रुणा लोकवृत्ताद्भुतं काव्यमुद्भासितम्।
व्याससम्पादितं यत्र गीतामृतं रक्ष सर्वात्मना रक्ष तद्भारतम्॥

उस भारत की रक्षा करो

ऋचाओं की यजुष् की
साम की हों या अथर्व की
वेदवाणी से समुज्ज्वल
विश्वम्भरा धरा जहाँ पर,
सारे जग में सम्मानित
भाषा देववाणी है
संस्कृत जहाँ पर,

क्रौंच शोक की अश्रुधार से
वाल्मीकि ने काव्य रच दिया
जहाँ लोक चरित का अद्भुत,
और व्यास ने भी बरसाया
जहाँ कभी गीता का अमृत,
रक्षा करो पूरे जतन से
उस भारत की रक्षा करो।

AVANT-PROPOS

"Ujjain, to me, is the embodiment in many ways of our ancient culture. I should like modern Ujjain to carry on this tradition and become again a city of culture and learning. Ujjain seems to me the ideal place for a great University and Cultural centre to grow up, when our young men and women can pursue learning and develop themselves as good citizens of India, imbibing modern knowledge in an environment steeped with ancient tradition."

These visionary remarks, of Pandit Jawaharlal Nehru appear to be true both in letter and spirit in the sense that the Vedapathis assembled here from all over the country together with scholars of Vedic studies from India and abroad will bring out the hidden meaning of the Vedas and its academic status to its acme in the backdrop of the following statement of the Seer of Upaniṣad:

> "..... *Behold, It is the breath of this great Being, - this Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda, Itihāsa, Purāṇa, the secret exercises, the secret doctrines, the verses, the aphorisms, the exegetical and recommendatory texts, all these are the breath of this Being only.*" *(Bṛhadāraṇayaka Upaniṣad, II.iv.10)*

The Vedas have been acclaimed and accepted as a reservoir of profound knowledge both in India and abroad. This sacred literature, because of its vastness in the form of Brāhmaṇas, Āraṇyakas, Upaniṣads and Vedāṅgas, has been studied with deep faith. The oral tradition of Veda was preserved in this great country of ours for centuries together and even now this tradition is alive throughout the length and breadth of our country.

The study of Vedic literature deserves a more attention than it has received in our country and abroad. Our literature undoubtedly is second to none in intrinsic value and aesthetic merit. It has been superior in the study of human evolution. It is, therefore, a misnomer to say that our Vedic literature has touched the excellence only in religion and Philosophy. Our conference will deliberate upon various branches of scientific literature embedded in the Vedas. We have special contributions from

scholars in the field of Phonetics, Grammar, Mathematics, Astronomy, Medicine and Law.

This Souvenir, at the outset, contains the messages from towering personalities of India and each one of them has underlined the importance of the Vedas and the profound knowledge contained in its cognate literature.

The Bengali poetry composed by Noble laureate Gurudev Rabindra Nath Tagore bears ample testimony to the fact that how the banks of Shipra river situated in the vicinity of the temple of Mahākāla and the holy land of Ujjaini was so near and dear to Gurudev. The rendering of this poem into Hindi by Acharya Dr. Shiva Mangal Singh 'Suman', the doyen of scholarship of our country makes this Souvenir quite memorable for those who have access to the Bengali and Hindi version of the poem. The two poems in Sanskrit composed by eminent poet of national fame Prof. Shriniwas Rath are poignant with the ideas. The articles penned by Prof. Mohan Gupta and Prof. G.S. Pandey remind us of the richness of knowledge in the field of Jyotish in ancient Ujjayini regarded 'Greenwich of ancient India' where stillness of time was proclaimed by beating of the drums in the temple of Mahākāla. This also reminds us of the vision of the Seer of Atharvaveda (19.53.4) who proclaims that Kāla sustains the worlds, it encompasses them all..... there is no power superior to Kāla, it appears as if Kāla is being presented as the supreme reality. As a matter of fact, here, the Veda is speaking about the eternal aspect of Kāla, which is un-manifested and is identical with Brahman.

The article by Prof. Prabodh Chandra Sen Gupta and Prof. G. Thibaut are also of immense value for a researcher possessed of discerning mind.

This Souvenir containing articles from such stalwarts as my Guruji Padmabhushan Pt. Pattabhirama Shastri, Prof. Vidya Niwas Mishra and Prof. G. Thibaut and others brings out the Truth, the Good and the Beauty, - *'Satyam, Śivam and Sundaram'* - of the Vedas. In addition, we have incorporated articles on "Science in the Vedas" by Late Lamented Shri K.C. Kulish and "Theory of Management in the Perspective of Vedas" by Dr. R. Venkataraman which underline the significance of the Vedas for modern times.

The Vedas represent all that India can contribute to the solution of contemporary crisis and world civilization as has been well brought out by Prof. Kireet Joshi and Prof. Indra Nath Chaudhary in their learned papers respectively.

An article by Swami Satya Prakash Saraswati, who was a scientist by profession, shows the way as to how the symbolic language of the Vedas is to be decodified. Shri Aurobindo, in his interpretation has also adopted this line of approach to the mystic style of the Vedas.

It is worth mentioning here that Padmabhushan Shri Pattabhiram Shastri represents the Mīmamsa school, Shri Swami Satya Prakash Saraswati represents the Ārya Samāja school, Shri Kireet Joshi represents Shri Aurobindo's school and Shri K.C. Kulish represents the school of Pandit Madhusudana Ojha, who based his interpretation on the Brāhmaṇa-Texts, and yet it is gratifying to note that all of them speak the same truth, but in a different idiom: *Ekaṁ sad viprāḥ bahudhā vadanti* -(एकं सद् विप्राः बहुधा वदन्ति।)

Let me quote the Mantra of Ṛgveda that lays down the requisites of a wise person:

ओ३म् प्र सप्तगुमृतधीतिं सुमेधां बृहस्पतिं मतिरच्छा जिगाति।
य आंगिरसो नमसोपेसद्योऽस्मभ्यं चित्रं वृषणं रयिं दाः॥

ऋग्वेद, मण्डल १०, सूक्त ४७, मन्त्र ६ (Ṛgveda, 10/47/6)

i.e. "Wisdom comes to a man who contemplates, acts and preaches as per laws of nature, keeps good memory, good views, reads good books, deeply thinks and acts upon them, teaches science and knowledge to others. Such persons are truly rich persons, and we pray to God that we may also become likewise". Such people accept virtue and shun vice. They acquire tranquility of mind, gentle behaviour, purity of character and lofty ideas. Love is the mother of virtues and he who has a heart abounding in love for mankind has realised God and scaled the height of wisdom. The path of love is the way to God.

I take the opportunity of expressing my deep sense of gratitude to Hon'ble Human Resource Development Minister, Shri Arjun Singh Ji, Chairman, Maharashi Sandipani Rashtriya Veda Vidya Pratishthan and Acharya Dr. Shriniwas Rath, Vice Chairman, Maharashi Sandipani Rashtriya Veda Vidya Pratishthan who had taken every step to mitigate the rigors of holding of such a conference.

I would like to place on record my acknowledgement to Prof. R.K. Pandey of Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha, Prof. M.M. Agrawal, Delhi University and Dr. Ravindra Vashishtha, Shivaji College of Delhi University

who have helped me in publication of this work. I would also taking this opportunity to expressing my deep appreciation to M/s. Amar Printing Press who have taken a lot of pain in bringing out this book.

In fine, let me place the Souvenir in the hands of Vedic scholars with the earnest hope that though they may have full freedom of speech, yet they will follow the dictum of Vedic harmony: *Saṁgacchadhvaṁ saṁvadadhvaṁ saṁ vo manānsi jānatām.* (संगच्छध्वं संवदध्वं सं वो मनांसि जानताम्।)

(Vachaspati Upadhyaya)

Secretary General

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan

Introduction

1.1 Inspired by the Late Paramacharya of Kanchi Shri Chandrashekharendra Saraswati, Shrimati Indira Gandhi initiated the formulation of an institute to help preserve the fast dying out oral tradition of vedic recitation and promote Vedic studies both on traditional and modern lines. Union Ministry of Education took up the matter and decided to establish an autonomous institution. A memorandum of Association was drafted. However it was registered on 20th January, 1987. Shri P.V. Narasimha Rao the then Minister of Human Resource Development in the Cabinet of Late Shri Rajeev Gandhi formally inaugurated the Rashtriya Veda Vidya Pratishthan on the 10th August, 1987 with the objective of :

(a) Preservation, conservation and development of the oral tradition of Vedic studies:

(b) Study of Vedas through Pathashalas as well as through other mean and institutions;

(c) Creation and promotion of research facilities so as to bring out the rich wealth of knowledge contained in the Vedas and to relate it with the contemporary needs; and

(d) creation of infrastructure and other conditions for the collection of information and storage of relevant material as also publication and diffusion through various means.

1.2 In May, 1993 with the transfer of the Pratishthan from New Delhi of Ujjain the name of the Pratishthan was changed of **"Maharshi Sandipani Rashtriya Veda Vidya Pratishthan".**

Authorities of Pratishthan

2.1 In accordance with its Memorandum of Association and Rules and Regulations, the various powers and functions for carrying out the affairs of the Pratishthan are vested in its General Body and Governing Council, which are Authorities

of the Pratishthan headed by the Honourable Union Minister for Human Resource Development.

2.2 The rule of the Pratishthan have also made provisions for a Finance Committee, for advising on all matters relating to the management of the properties and investments, preparation of annual budget estimates and statements of accounts and expenditure and a Project Committee for academic projects and programmes. Both the Committees are headed by the Vice-Chairman.

List of the Members of the General Body of the Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain

1. Hon'ble Shri Arjun Singh Ji, — Chairman
   Minister of Human Resource Development,
   Government of India,
   Shastri Bhawan,
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   Ujjain - 456010

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   Narottam Vedic Vidyalaya
   Zussi, Allahabad

8. Shri D. Prahaladacharya,
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17. Chairman,
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Ujjain - 456010

विषय सूची

Ujjayini to Ujjain

Shriniwas Rath

At a height of 491.74 metres above the mean sea-level in Malwa Plateau Ujjain is situated at 23°11' North latitude and 75°47' East longitudes on the bank of river Sipra. Sipra in Sanskrit means as ornamental girdle worn by ladies like a waistband. Sipra, Shipra or lastly Kshipra encircles the town like a girdle and may be that was the original nomenclature used by Kalidasa long ago and the native Malvi tongue calls her Sipra even today. Counted among the seven illustrious centres of spiritual glory Ujjain ascended into such legendary and historical heights that culminated with the cultural greatness which was Ujjayini. Sipra witnessed the city progress through light and shade and eulogized with different epithets in different ages like Kanakashringa, Pratikalpa, Kushasthali, Amaravati, Avantika, Padmavati, Bhogawati, Kumudvati and Vishala. It is one of the oldest centres of human habitation in the world. Humming with brilliant memories of Mahākāla and calculation of time Krishna Balaram and Sudama at the Sandipani Ashram, Mahaviraswami and his Tapasya, love episodes of Udayan and Vasavadatta, first missionary voyage to Ceylon, Vikramaditya, Kalidasa, Bharavi, Banabhatta, Bhavabhuti, Bhoja, Bilhana, Rajashekhara, Padmagupta, Vallabhacharya and the spiritual conversation between Jahangir and Jadrup Ujjain has experienced various phases of political and cultural ascendancy and downfall.

Long before the onest of Mahabharata war the Avanti region was ruled by the Haihayas with their capital at Mahishmati. Haihayas were subsequently succed by equaly valiant and powerful 'Talajanghas. Martial superiority of the Avanti rulers was widly recongnized by the leaders of the Mahabharata war. Binda and Anubinda the then rulers of had joined the Kauravas. Finally Pradyotas were destined to herald the historical age for Ujjayini. Pradyota the terrible or Chanda-Pradyota posed a formidable challenge even to the powerful Magadha empire and forced it to resurrect its security measures. Pradyota had two sons and a daughter. Udayana- the ruler of neighbouring Vatsa, dramatically captured by Pradyota, as if destined to elope with his daughter Vasavadatta, was immortalized in literary accounts by Bhasa, Gunadhya

Kalidasa and a number of later writers. Palaka succeeded his father Pradyota on the nirvana day of Mahaviraswami and was overthrown by the first revolution known to history led by Aryaka who had earlier broken out from prison. In all probability Aryaka was the nephew of king Palaka born of his younger brother Gopalaka. The story dramatized by Shudraka has earned immense popularity throughout the world. The play has geographically covered the entire Ujjayini including its network of garden spread over the suburban areas. The action in the play encompasses roads, by-roads, squares surrounded by buildings, deserted temples, highway and its check-points and so on. Be it legend or history narratives of Ujjayini, by all accounts; have served as powerful stimuli to literary composition.

With the consolidatin and expansion of Mauryan empire Ujjayini was made a seat of its viceroyalty. It is here that Ashoka started his career in administration as a Governor of Ujjayani. His wife from a Buddhist Vaishya family of Vidisha readily bade farewell to their illustrious childern Mahendra and Sanghamitra, the first missionaries of the world with the message of Buddha and a sapling of Bodhi tree to Ceylon. Ujjayini made great strides during the Mauryan period. Situated on the international trade route, both by land and by sea, Ujjayini grew into a cosmoplitan metropolis and entertained Caravans that unbuckled for business, rest or just amusement. Stockpile of maritime trade from Bhrigu-kachchha to Roman ports was sustained by the godowns at Ujjayini.

Shungas overtook the seat of Mauryan power in Magadha and the nearby Vidisha was made its second capital. It is interesting to note here that Kalidasa introduced Vidisha as a Rajadhani known far and wide and at the same time described Ujjayini as a city of affuence or a bright piece of Heaven. May be he had not seen Ujjayini as an administrative centre or a seat of government. Of course, Mahāklā and Shipra were fixed in no uncertain terms by Kalidasa as the insignia of Ujjayini for ever. Vikramaditya known for his valour and justice repulsed the Shaka hordes sulkily invited by Kalakacharya and founded the Vikrama Era- a time-honoured gift to the entire subcontinent from Ujjayini. Vikramaditya, on the rise, proved to be rare celebrity of Ujjayini to earn unpraralleled popularity evently upheld by literary tradition and folklore throughout.

Shakas pushed through the Satavahanas and re-emerged with a completely changed mind totally adepted to the social and cultural aspirations of the people.

Ujjayini developed into a great centre of astronomical studies in India. Their Junagarh epigraph of 150 A.D. has always been held as an example of chaste and ornate Sanskrit prose. That Ujjayini, under Rudradaman developed into a hectic centre of internal and external trade is corroborated by several referenes to 'Ozein'- Ujjayini by Ptolemy and the anonymous author of the 'Periplus and the Erythrean Sea'.

Centuries rolled on and the Imperial Guptas are noticed to have carved the vigorous figure of Varaha-avatara of Vshnu in the Udayagiri cave near Vidisha although nothing noteworthy of this period has been recovered yet at Ujjayini. Nearby Mandasaur has of course, preserved rich inscriptional records of Kumaragupta first and second as also a copious example of ornate Sanskrit poetry of the Gupta-age. The extent of Kumaragupta's empiere described as happy and prosperous in the form of 'mother earth girdled around by the oceans, smiling through blooming flowers all over the forest cover with Sumeru and Kailasa as her bosom' present a panoramic view of the geographical boundary of the country. The inscriptional literature from Mandasaur has exhibted in the 5th century A.D. an enchanting advertisement of silk robes manufactured by the guild of weavers that will certainly be termed, as the first advertisement of its kind in the world. 'However, blessed with the lustre of youth, or however adorned with gold, flowers, betel-red lips and make up, a damsel will fail to win her sweetheart as long as she does not get dressed in the silk attire woven by the guild'.

तारुण्यकान्त्युपचितोऽपि
सुवर्णहारताम्बूलपुष्पविधिना समलङ्कृतोऽपि।
नारीजनः प्रियमुपैति
न तावदस्या यावन्न पट्टमयवस्त्रयुगानि धत्ते।।

Soon after, during the 6th century A.D. Yashodharman of Mandasaur ascended the throne and reactivated the entire Avanti region to drive the Huna hordes out for good. It was in his period that the regional nomenclature 'Malava' surfaced in literature and inscriptions. By the time of Banabhatta in the seventh Century A.D. the term denotes the specific terrain adjoining Ujjayini identified today with the area covered by the Malvi speech.

Malwa asserted to recapture the glory of Vikramaditya with the advent of Paramara power in the tenth century A.D. The royal seat was shifted to nearby Dhara-nagari but cultural and academic importance of Ujjayini was never undermined. Munja

and Bhoja continue to inspire the popular imagination even today and occupy an enviable place in literary tradition and the folklore. Dhara and Ujjayini attracted scholars from all over the country. Tilakamanjari and Dasharupaka were composed during the period of Munja and the first Bhashya on Shukla Yajurveda was written by Uvvata at Ujjayini while Bhoja held the reign. Inspite of individual efforts to evaluate the contribution of this period to arts, literature and sciences sattered all over India much remains to be done in a coordinated manner.

Paramara rule was replaced by the Khilj Sultanate at Mandu adjacent to Dhara of Bhoja. Face of Paramara architecture got largely remodelled. A beautiful Persian dome decorated the Kaliadeh Palace that served the Khiljis as a pleasure spot on the Sipra at Ujjain. Deserted palaces at Mandu still resound with echo the sonorous rhythm of love lyrics sung by Ṛoopmati and Baz Bahadur that were silenced by the Moghals under Akbar on his way to South, made sojourn, for three nights at Kaliadeh Palace and later on Jehangir did frequent Ujjain in connection with his spiritual cnversation with Swami Jadroop. Tuzuk Jehangiri has recorded some of these royal visits to Swami Jadroop at Ujjain and other places. Orangzeb having won a decisive battle by assassinating his brother at nearly Fatehabad is known to have granted Ghee for the daily Nanda-deepa at Mahākāleshwar temple.

Marathas under Peshwa Baji Rao brought an end to the Moghal hegemony and entrusted Ujjayini to the care of Ranoji Scindia. An astronomical observatory on the northern bank of Sipra had just been constructed by Savai Raja Jaysingh. Scindias consolidated their authority with Ujjayini as their Capital and the famous temple of Mahākāleshwar pulled down by Altutmish in 1235 A.D. was reconstructed by Ramachandra Baba the then Deevan of Ranoji Scindia after a lapse of five hundred years. Although the capital was later shifted to Gwalior for strategic reasons Ujjain remained under the Scindias till the formation of Madhya Bharat after the independence.

Lengthwise Sipra may be the smallest river on the map but all along the line she has witnessed all that lengend or history has been able to retain or missed to retain. Jawaharlal Nehru observed his assessment of Ujjain in the Capital Award for Madhya Bharat as "Ujjain, to me, is the embodiment in many ways of our ancient culture. I should like modern Ujjain to carry on this tradition and become again a city of culture and learning." Maharshi Sandipani Rashtriya Vedavidya Pratishthan is committed to bridge the gap between the latest in modern knowledge and the oldest in ancient tradition.

Ujjayini and its Vedic Heritage

Dr. Kedarnath Shukla

Ujjayini is known as an important centre of learning and culture. It is counted among the seven illustrious abodes of emancipation from the bondage of the world.

अयोध्या मथुरा माया काशी काञ्ची अवन्तिका।
पुरी द्वारावती चैव सप्तैता मोक्षदायिका:।।[1]

Moksha being the ultimate end of human endeavor, the centres leading to Moksha were timehonoured citadels of learning devoted to the welfare of mankind. Such centres were sanctified as Tirthas. The word 'Tirtha' has a wider connotation in Sanskrit. It means a passage, way, road, ford, stairs for landing or for descent into a river, bathing-place, place of pilgrimage on the banks of sacred streams, . . . advice instruction, counsel, adviser, preceptor, an object of veneration, sacred object, a worthy person, fire and like.[2]

Apart from rich literary accounts recorded through the ages in Sanskrit, Prakrit, Pali and modern Indian languages, Ujjayini has continued to maintain the oral tradition of Vedic studies intact. Avanti Janapad or republic has traditionally served as a conducive ground for the arts and crafts to flourish. Bhasa, Shudraka, Kalidasa, Banabhatta, Bhoja, Rajashekhara and Parimala Padmagupta bear ample testimony to the confluence of various cultural settings alongside the Vedic way of life and practices.

Mahabharata has recorded the visit of Lord Krishna to the Sandipani ashram at Ujjayini. Bhagawata has also repeated or cnfirmed Krishna's education at Ujjayini. Krishna and Balarama studied all the Vedas and Upanishads including the Vedangas at the Ashram of their preceptor Sage Sandipani.

अथो गुरुकुले वासमिच्छन्तावुपजग्मतु:।
काश्यं सान्दीपनिं नाम ह्यवन्तिपुरवासिनम्।।

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1. Brihaddharma-Purana, 54/6
2. Sir Monier-Williams: Sanskrit-English Dictionary

तयोर्द्विजवरस्तुष्टः शुद्धभावानुवृत्तिभिः।
प्रोवाच वेदानखिलान् साङ्गोपनिषदो गुरुः।।[1]

Mrichhakatikam of Shudraka, popularly known as Vasantasena in the west runs through almost all the roads and byroads of Ujjayini, The playwright has introduced himself as a Vedic scholar specialized in Rigveda and Samaveda besides other arts and crafts relevant to stage-craft and theatre.

ऋग्वेदं सामवेदं गणितमथ कलां वैशिकीं हस्तिशिक्षां
ज्ञात्वा शर्वप्रसादात् व्यपगततिमिरे चक्षुषी चोपलभ्य।[2]

The hero of the play Charudatta and his family was well known for Vedic scholarship and culture hallowed by hundreds of sacrificial rites. Dubbed as a murderer he was carried to the gallows in a procession with heinous pronouncements. It is at this point that he thinks of his family background with a heavy heart.

मखशतपरिपूतं गोत्रमुद्भासितं मे
सदसि निबिडचैत्यब्रह्मघोषैः पुरस्तात्।[3]

Apart from that, Sharvilaka also claims his descent to a family of Brahmins, who had studied all the four Vedas and refrained from receiving alms, although characterized as a burglar in the play and later shown to join the group of revolutionaries.

अहं हि चतुर्वेदविदोऽप्रतिग्राहकस्य
पुत्रः शर्विलको नाम ब्राह्मणः.......।[4]

It is also interesting to note here that the epilogue of the play has turned out to be a simple paraphrase of a Vedic Mantra found in the Yajurveda. As a concluding rite of Ashvamedha all the participants unite to pray for universal well being. May the learned be endowed with sharper intellect, may the defenders of the nation be brave, healthy and handle the armament well, may we have milk and honey around with timely rain and abundant crops leading to overall prosperity.

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1. Shrimadbhagavata, 10.45, 31 and 33.
2. Mrichchhakatikam, 1.4
3. Mrichchhakatikam, 10.12
4. Ibid, 2.

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायताम्,
आ राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथो
जायताम्, दोग्ध्री धेनुर्वोढाऽनड्वानाशुः सप्तिः
पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवाऽस्य
यजमानस्य वीरो जायताम्, निकामे-निकामे
नः पर्जन्यो वर्षतु, फलवत्यो न ओषधयः
पच्यन्ताम्, योग-क्षेमो नः कल्पताम्।।[1]

Ashvamedha is performed to welcome an era of peace and proseriety for the people as and when a powerful monarch asccends the throne and assures stability to the government along with welfaree of community, Shudraka concludes the play with the end of the tyrannical rule of Palaka and the overwhelming support of the masses to the coronation of Aryaka. His epilogue seems to echo the community prayer of the Ashvamedha ritual.

क्षीरिण्यः सन्तु गावो,
भवतु वसुमती सर्वसम्पन्नसस्या,
पर्जन्यः कालवर्षी,
सकलजनमनोनन्दिनो वान्तु वाताः।
मोदन्तां जन्मभाजः,
सततमभिमता ब्राह्मणाः सन्तु सन्तः,
श्रीमन्तः पान्तु पृथ्वीं
प्रशमितरिपवो धर्मनिष्ठाश्च भूपाः।।[2]

Shudraka in his Padmaprabhritakam also does not forget to describe the contribution of Vedic scholars to the institution of 'Brahmapeetha' at Ujjayini. Shudraka's account of Ujjayini has mostly been considered as realistic.

Kalidasa was closely associated with the life and clime of Ujjayini. Scholars may differ about his date and place of birth but his love for Ujjaiyini has never been questioned. Kalidasa has constructed his story of Vikramorvashiyam from the Rigveda.[3] His love for the Vedic lore is reflected in his works. Kalidasa has gone to the extent of composing a verse in Trishtubh metre and has succeeded in keeping the Vedic

1. Shukla-Yajurveda, 22.22
2. Mrichhakatikam, 10.60
3. Rigveda,10.95

intonation intact. His portrayal of Kanva turns out to be a replica of a living Rishi of the Vedic age. Obviously his predilection for Vedic tradition is conveyed through the stage direction.

(ऋक्छन्दसाऽऽशास्ते)

अमी वेदिं परितः क्लृप्तधिष्ण्याः
समिद्वन्तः प्रान्तसंस्तीर्णदर्भाः।
अपघ्नन्तो दुरितं हव्यगन्धै-
र्वैतानास्त्वां वह्नयः पावयन्तु।।[1]

Banabhatta in his description of Ujjayini has underlined the interest of its citizen in Vedic studies. Famous Chinese pilgrim Huentsang has taken note of certain Brahmin king at Ujjayini who was known to be Vedic scholars. Be as it may, Ujjayini was certainly a centre of attraction for Vedic scholars. The oldest or the first Bhashya or exposition of Shukla Yajurveda (madhayandina- shakha) was written at Ujjayini. The writer was a resident of Anandapura in Kashmir. He wrote his Bhashya while living at Ujjayini during the reign of Bhoja. May be Uvvata completed his Vedic studies also at Ujjayini.

आनन्दपुरवास्तव्यवज्रटाख्यस्य सूनुना।
उवटेन कृतं भाष्यं पदवाक्यैः सुनिश्चितैः।।
ऋष्यादींश्च नमस्कृत्य आवन्त्यामुवटो वसन्।
मन्त्राणां कृतवान् भाष्यं महीं भोजे प्रशासति।।[2]

Uvvata is credited with yet another treatise on Vedic accent known as Shukla-Yajuh-Pratishakhya. May be, he had imbibed the Vedic intonation from the highly authentic oral tradition of Avanti region. Shri Vidyaranya in his Shrimachchhankara-digvijaya has named Bhatta Bhaskara at Ujjayini. Bhatta Bhaskara is said to have made to a highly favourable impression on Acharya Shankara with his remarkable studies covering extensive fields of Vedic literature. Vidyaranya's information about Bhatta Bhaskara cannot dismissed as fictitious.

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1. Abhijnanashakuntalam, 4.8
2. Uvvata, Mantrabhashya, Shukla Yajurveda, Colophon, P. 610.

अभिरूपकुलावतंसभूतं
बहुधाव्याकृतसर्ववेदराशिम्।[1]

Ujjayini has a long list of creative writers associated with it. Pandit Janakivallabha in his Shabdaratnamala a book of interesting stories for childern dated Vikram Samvat 1938 (1881 A.D.) has claimed his ancestry to Sage Sandipani and has portrayed a beautiful picture of social, educational and cultural life of Ujjayini. According to him Ujjayini was a centre of Vedic studies and there was one Devadatta whose father had mastered Vikriti Patha.

महाराज! अस्मत् पितृपादा एव संहितापदक्रमजटाघनपाठिनः.....।[2]

Ujjayini is now known as Ujjain. Remnants of Vedic tradition are easily traceable in and around Ujjain. Ujjain had an invaluable treasure of manuscripts. Maharaja Sayajirao Gayakwad of Baroda used to pay frequent visits to Ujjain for his collection of Manuscripts. It was at his instance that the Regency Council of Gwalior State started a manuscript's library in 1931 at Ujjain and it was soon oranized to start working as a research centre called Scindia Oriental Institute. The institute has a valuable collection of Vedic manuscrits recovered from Ujjain and nearly areas.

Even in the later half of the twentith century Ujjain cntinued to maintain its unbroken chain of oral tradition in Vedic studies and recitation in Shukla Yajurveda and Rigveda. Ujjain is known far and wide, for its excellence in recitation of Madhyandina Shakha of Shukla Yajurveda. For Sama-veda there was at least one well-known scholar Pt. Ramvilas Trivedi succeeded by Pt. Kamalashankar Trivedi to reckon with while nothing plausible has come down to us regarding the Atharva tradition.

Among the well- known scholars of Rigveda Pt. Kashinath Hinge and Madhav-kaka have contributed their best to the continuum of its purity in recitation. Pt. Mahadev Shastri and Pt. Vishnu Shastri besides Pt. Prabhakar Hinge, Pt. Durafe and Pt. Samak Ji have kept their tradition alive. Some of the widely known scholars of Shukla Yajurveda at Ujjain shall ever be remembered for their hard struggle and perseverance in training the next generation against all odds presented by the contemporary life-

1. shrimachahhankara-digvijaya, 15.81
2. Shabdaratnamala, P.16.

style. However Mahaendra Shastri, Vishnu Vinayak Gayadhani, Ramesh Pandya, Suresh Pandya, Sohan Bhatta, Santosh Pandya, Vinod Pandya, Arun Mehta, Nirmal Joshi, Digambar Lakhe and their junior friends certainly feel proud of Gurus. Pnadit Balabhau Sama, Pt. Purushottama Khatke, Pt. Shivadatta Shukla, Pt. Biharilal Pandya, Pt. Basantilal Shukla, Pt. Narahari Shukla, Pt. Sakharam Dixit, Pt. Champalal Shastri, Pt. Shankaradutta Shastri, Pt. Bhairavalal Pandya, Pt. Ramachandra Bhau Sagarkar and Pt. Iswarlal Pandya have handed over the age old oral tradition of Vedic recitation and caremonial practices to our scientific age. Our best homage to the memory of these stalwarts would be to preserve the same for the posterity.

Ujjayini : The Greenwich of Ancient world

Mohan Gupta

Ujjayini or Ujjain the city eternal, has been attracting centuries of civilized worlds towards its ever beaming halo reflective of not religius-philosophical light but also academic, cultural and economic glow. Could it be this substained glory of a city from times immemorial through all the vicissitudes of human civilization and vagaries of nature and kings, just by human endeavour? Or there is something in the very existence of this city that weathering all derogatory forces of nature and man, this tiny city survices and renews itself like a Phoneix from the ashes. Perhaps the secret lies in its existence at the centre of the universe represented by the existence of Lord Mahākāla- the embodiment of cosmic time, at this place. The yogis of yore by their transcendental knowledge has discovered-

आज्ञाचक्रं स्मृता काशी या बाला श्रुतिमूर्धनि।
स्वाधिष्ठानं स्मृता काञ्ची मणिपूरमवन्तिका।।
नाभिदेशे महाकालस्तन्नाम्ना तत्र वै हरः।। (वराहपुराण)

When this world is compared with the human body with its eight chakras (nerve-centres) as per yoga-system, its Ājñā chakra (situated in the forehead between eyebrows) is Kashi or Varanasi, its Svādhisthān/centre (situated in the throat) is Kanchi and Maṇipūra-centre (situated in the naval) is Avantikā 'or Ujjayini where lord Mahādeva is situated on the naval-position by the name Mahākāla (the cosmic time). Later on this was vouchasafed by physical astronomical facts.

राक्षसालयदैवोकः शैलयोर्मध्यसूत्रगाः।
रोहीतकमवन्ती च यथा सन्निहितं सरः।।

(Sūryasiddhānta)

'Situated upon the (central) line which passes through Lanka and the mountain Sumeru or North Pole are Rohataka, Avanti, as also the Kuruksetra.'

Thus Ujjain was located on the central longitude when human beings opened their eyes to the civilized world- this status is now given to the Greenwich-line. Not

only Ujjain was the centre of East-West of the globe, it was at the centre of the North-South globle also inasmuch as the sun in its northly course, came upto Ujjain and then returned to south for its sourtherly course. It was situated on the line which is now called the tropic of cancer. Varaha Mihira, the illustrious astronomer of ancient India writes-

मिथुनांशे च कुवृत्तादंशचतुर्विंशतिं विहायोच्चैः।
भ्रमति हि रविरमराणां समोपरिष्टात् तदावन्त्याम्।।

(Pañcasiddhāntikā 13/10)

' The Sun, at the end of its northerly journey in Mithuna, is seen moving round by the abode of gods at an altitude of 24^0. On that day, it is seen crossing the zenith at Ujjain.'

Though Sūrya Siddhānta places importance on Lanka being situated on the Central meridian of the world and advises to compute the planets with reference to this meridian, Varaha Mihira makes Ujjayini as the focal point for the computation of planetary position because Lanka and Ujjain lie on the same line:

उज्जयिनी लंकायाः सन्निहिता योत्तरेण समसूत्रे।
तन्मध्याह्नो युगपद् विषमो दिवसो विषुतोऽन्यः।।

(Pañcasiddhāntikā 13/17)

'Ujjayini is situated on a straight line passing through Lanka and meeting the North Pole. Their mid-day fall simultaneously but the duratioon of the days differs except on the equinox day.'

Bhaskaracharya (1114 AD) the most celebrated astronomer has also confirmed this in his famous 'Siddhanta Siromani'. Because of this central position of Ujjain, its glory in the field of astronomy and mathematics spread far & wide in the then civilized world. It is well-known that a batch of scholars led by Acharya Kanak went to Arbaia from Ujjain in 8th century of Christian Era and spread the knowledge of astronomy and arithmatics there. The famous work of Brahmagupta (628 AD) 'Brahmasphutasiddhanta' was translated in Arbic as 'AL Sind Hind'. Because of this position of Ujjain, in Arbic the Word 'Ujein' is used in the sense of the centre of this earth. Verily the Lord Mahākāla, the Nataraj- the cosmic dancer was located at the centre of the universe.

Ever since Aryabhatta- I astronomers from all over the world have been computing the mean and true position of the planets with reference to Ujjain only. It appears in the ancient world there were three centres of excellence- Alexandria, Ujjain and Varanasi. That is why Paulishacharya has given the longitudinal difference of these three towns alone:

यवनान्तरजानाड्यः सप्तावन्त्यां त्रिभागसंयुक्ताः।
वाराणस्यां त्रिकृतिः साधनमन्यत्र वक्ष्यामि।।

(Pañcasiddhāntikā 3/13)

'The longitudinal difference of Yavanapura (Alexandria) from Ujjayini was 7 nadi and 20 vinadi and that of Varanasi from Yavanpura was 9 nadi.'

This holds true even now because the longitude of Aexandria is approx. 29° East whereas that of Ujjain 75°-45' and of Varanasi 83°. In case of Varanasi, the difference is 54^0 exact which equals 9 nadis whereas in case of Ujjain, the difference is 46°-45'. That is why some scholars interpret Tribhagasanyuktah as $3/4^{th}$ of a ghati which means 4.5° and in that case the difference between Yavanapura and Ujjain would be exactly 46°-30'. It is because of this difference that when scholars of Greece fixed their focal point for the computation of planetary positions, they fixed it 20 nadis after sunset in Greece is the moment of sunrise at Ujjain. The beginning of the day in the whole globe was reckoned from the midnight of Ujjain just as te universal day now begins from the midnight at Greenwich.

वारप्रवृत्तिः प्रागदेशे क्षपार्धेऽप्यधिके भवेत्।
तद्देशान्तरनाडीभिः पश्चादूने विनिर्दिशेत्।।

(Sūryasiddhānta I/66)

'The commencement of the day takes place after the midnight of Ujjain if the place is East of Ujjain and before midnight if the place is West of Ujjain and the difference in time is equal to the longitudinal difference in nadis,'

But Ujjain was a central place of the then civilized world not only astronomically and spiritually but culturally and economically also. Rev E. Burgess in this famous translation of Sūrya Siddhānta has nicely summed this up-

''But the circumstance which actually fixes the positon of the prime meridian is the situation of the city of Ujjayini ... it is the capital of the rich and populous province

of Malwa... and from old time a chief seat of Hindu literature science and arts. Of all the centres of Hindu culture, it lay nearest to the Great Ocean-route by which during the first three centuries of our era, so important a commerce was carried on between Alexandria as the mart of Rome, and India and the countries lying still farther east. That the prime meridian was made to pass through this city proves it to have been the cradle of the Hindu science of astronomy or principal seat during its early history.''[1]

In early 18th century, Savai Jaisingh was the governor of this Malwa province under the Mughals. He is known for his love for astronomical science. He had constructed five observatories at Ujjain, Jaipur, Mathura, Varanasi and Delhi of which only the observatory at Ujjain is functional.

The observatory at Ujjain contains four important instruments whereby all important observations regarding the planets and stars can be taken. These instruments are: 1. Samrat Yantra 2. Nadi Valayla Yantra 3. Digansha Yantra and 4. Bhitti Yantra. Later, a Shanku Yantra was also established in this observatory. The present latitude of Ujjain is 23° 11' whereas the maximum declination of the Sun is 23°-26'. Therefore the tropic of Cancer (Karka Rekha) has now shifted slightly northward from Ujjain and passes through a village named Dongla in Mehidpur Tehsil. There are postgraduate classes in Siddhantic Astronomy in Vikram University, Ujjain and the students from there take advantage of this observatory for the purpose of their calculations. Yearly Ephemeris are published from this observatory. A new telescope and a make shift planetarium has also been provided to this observatory.

Though, astronomically now Ujjain does not enjoy that central position as it did in ancient times, but spiritually and culturally it is still the centre of our country.

1. Sūrya Siddhanta: Trans. By E. Burgess, P46.

Mathematical Glory of Ujjain

G.S.Pandey

We present a short account of the great contributions of Ujjain for the development of mathematices and mathematical sciences. In particular, we trace the history of Vikram Samvat (initiated from 57 B.C.) formulated on the basis of *Sūryasiddhānta,* which is the only calender system being used, with some variations, almost everywhere in India. We discuss in detail about the construction of the first scientific observatory at Ujjain, which served as a model for other observatories on this planet. The time measuring instrument designed and properly graduated by *Varaḥmihir* became immensely popular, so that, with tickling water, it was put above the idol of God *Śiva* in every *Śaiva* Temple of India. Also, we give a short account of the contributions of Varahmihir Gurukul in the progress of arithmetic and algebra along with various operations involving zero and infinity. This paper paves the way for further research work about the contributons of Ujjain in the progress of mathematice and mathematical sciences.

M. S. Classification: 01A05, 01 A32 and 01-02.

Key words & Pharses: Sūryasiddhānta, Vīkram Samvat, Nadi-Yantra, Varaḥmihir School of Mathematical Sciences, Brahmasphuta- Siddhānta and Siddhānta Śiromani.

1. Introduction : Ever since the dawn of Vedic civilization and culture on this planet mathematice has been held in the highest esteem among all disciplines. The old age of Vedic dictum that mathematics is 'वेद: चक्षु:' (Vedah Cakṣuḥ = Eyes of Vedas) is an ever lasting truth. Nārada Saṁhitā, for instance, categorically declares (Cf. [15], Couplet 1):

यथा शिखा मयूराणां नागानां मणयो यथा।
तद्वद् वेदांगशास्त्राणां गणितं मूर्द्धनि स्थितम्।।

That is, as crest of peacock and gem of serpents, so is mathematics at the top of all disciplines.

During the Vedic period, according to Nārada Saṁhitā (loc. Cit., 2) there were eighteen great scholars of mathematices as named below:

ब्रह्माचार्यो वसिष्ठो अत्रिर्मनुः पौलस्त्यलोमशौ।
मरीचिर् अंगिरा व्यासो नारदः शौनको भृगुः।।
च्यवनो यवनो गर्गः कश्यपश्च पाराशरः।
अष्टादशैते गंभीराः ज्योतिषशास्त्रप्रवर्तकाः।।

Intergral numbers were in common use from the early Vedic period. Rig Veda, describing the valour of Indra, writes [21, 1, 84]

इन्द्रो दधीचौ अस्थिभिर्वृत्राण्य
प्रतिष्कृतः जद्यान नवतीर्नव।

That is, with bones of Dadhīch for his arms, Indra, resistless in attack, struck nine and ninety (9+90=99) Vritras dead.

Yajurvda, on the other hand, proclaims (Cf. [41], IV, 3, 1);

त्रयस्त्रिंदश स्तवंतु भूतान्य शाम्यन्।
प्रजानतिः परमेष्ठ्यऽधिपति रासीत्।।

That is , Lord of all, the ruler of universe, the sustainer of all, holds all things by means of thirty three deities.

Later on, when tribes after joined Hindu fold along with their deities, rituals and methods of worship, it became necessary to enumerate them. Yajurveda affirms the existence of 3339 deities upto that [41, XXXIII, 7]:

त्रीणिशतात्री सहस्त्राण्य अग्निं
त्रिंशच्चदेवा नवचास पर्यन।

That is, 3339 deities are in the service of fire.

This was, of course, the first census of the world, not of human beings, but of deities.

Atharvaveda, in a beautiful and lyrical hymn, presents the use of numbers up to 10^8 (Cf. [1]; VIII, 8, 7,):

वृहते जालं वृहत इन्द्र शूर सहस्त्रार्घस्य शत वीर्यस्य।
तेन शतं सहस्त्रमाऽयुतं न्यर्बुदं जघान शक्रौदस्युनाभिधाय सेनया।।

That is, valiant Indra, capable of winning against thousand fighters and wearing hundred powers, has killed hundred, thousand, ayuta (10^4) and nyarbuda (10^8) robbers.

Taittirīya Saṁhitā, which is considered as a part of Yajurveda, has desribed the following powers of ten [29,Kand VII]:

10^2= Śat, 10^3= Sahasra,

10^4= Ayut, 10^5=Niyut

10^6=Prayut, 10^7=Arbud,

10^8=Nyarbuda, 10^9=Samudra,

10^{10}= Madhya, 10^{11}=Anta,

10^{12}=Paradh, 10^{13}=Usas,

10^{14}=Vyusti, 10^{15}=Desyat,

10^{16}=Udyat, 10^{17}=Udit,

10^{18}=Suvarga, 10^{19}=Vaher.

In this Saṁhitā even numbers are named 'Yuga' and odd numbers 'Ayugma'.

The operations of addition, subtraction, multiplication and division have been properly used in Vedic and Vedānta literature. In particular, Are Jyotisa and Sulba Sutra of Katyayan provide many examples of complex calculations related to arithmetic, astronomy and algebra, which were unknown anywhere else on this planet.

Decimal system, zero and the conept of infinity have been the great contributions of anient Indian mathematicians. As Basham [3,p.496] writes:

> " The unknown man who devised zero and decimal system was, from the World's point of view, after Buddha, the most important son of India. His achievement was the work of an analytical mind of the first order and he deserves much more honour than he has, so far, received. The mathematical implications of zero and infinity were fully understood in medieval India."

Bertrand Russell [22, p. 3], on the other hand, writes:

> "As for zero, it is a very recent addition; even the Greeks and Romans had no such Digits."

In the present paper our aim is to study in detail the contributions of Ujjain to develop models of observatories, calendar system, algebra and the cncept of zero and infinity. In particular, we concentrate our attention to study the salient features of mathematics developed by Varahmihir School of Mathematial Scienes. In section 2, we present the basic back- ground, which faciliated the progress of mathematics at Ujjain. Section 3 deals with the formulation of a calendar, called Vikram Saṁvat, was initiated by king Vikramāditya in the year 57 B.C. Since an observatory is essential to form a calendar system, in section 4, we discuss in detail about the construction of the first scientific observatory on this planet at Ujjain. Section 5 is devoted to study the history of Vikram Samvat using some new evidences. In Section 6, we discuss in short the contributions of Varahmihir School in the progress of algebra. Section 7 deals with the various operations involving zero and infinity, which have made great contributions for the progress of civilization and culture on this planet. This paper paves the way for further investigations about the contributions of Varahmihir Gurukul for the develoment of mathematices and mathematical sciences.

2. The Back Ground. It is beyond dispute that mathematics cannot grow in isolation and is not meant to be put in the ivory tower of intellectual thoughts. Mathematis grows in the society and its main purpose is to serve the society. Since mathematice forms a bridge between mind and matter, it is related to both material and spiritual sciences. Mathematics is like a thermometer to measure the over all progress of a country. If mathematics is advanced all other disciplines including science, technology, philosophy and literature cannot lag behind. In other words, mathematics is the symbol of all round progress of the civilization and culture of a country.

It is well known that most of the new inventions in mathematics and their applications up to medieval period were either the achievements during the benevolent rule of Gupta empire or had the genesis in this period. It is rightly called the 'golden age' of Indian history. The fabulous prosperity of Gupta empire gave the legend of the rain of gold in the contemporary literature. Although in allegorical form, Kalidas writes (Cf. [11], V. 29):

प्रातः प्रयाणाभिमुखाय तस्मै सविस्मयाः कोषगृहे नियुक्ताः।
हिरण्यमयीं कोषगृहस्य मध्ये वृष्टिं शशंसुः पतितां नभस्तः।।

That is, in the morning, as soon as the king (Raghu) beame ready for a new compaign, the bewildered chief guard of the treasury informed him of the rain of gold from the sky in the courtyard of imperial treasury.

Ujjain, in those days, was the most affluent city on this planet. Describing about the great commercial centre of Ujjain, Kalidas writes (Cf. [12], Purva Meghah, 33):

हारांस्तारांस्तरलगुटिकान्कोटिशः शंखशुक्तीः
शष्पश्यामान्मरकतमणीनुन्मयूखप्ररोहान्।
दृष्ट्वा यस्यां विपणिरचितान्विद्रुमाणां च भङ्गान्
संलक्ष्यन्ते सलिलनिधयस्तोयमात्रावशेषाः।।

That is, on seeing in crores pearl necklaces with precious stones forming their central gems; couches, pearl-shells, emerald gems, dark-green like young grass, with their shooting rays spread upwards, and pieces corals, arranged for sale in the market places whereof, the oceans (usually called Ratnakar) appear to have only water left in them.

The frontiers of the country were fully secured. Even the Śakas of 'Anterveda' (the region between Oxus and Syr rivers) accepted the suzerainty of imperial Guptas. The Allahabad pillar inscription of Samudragupta mentions among his tributaries the 'Śahiśahanusahi Śakamurandas'. The great emperor, Candragupta Vikramāditya II, after severly defeating Śaka, allowed them to settle in 'Anterveda' as a safe guard against Hūna hordes. This decisive victory of Candragupta II is inscribed on the Iron Pillar of Mihirauli:

तीर्त्वा सप्तमुखानि येन समरे सिन्धोर्जिता वाह्लीका।

That is, (Emperor Candragupta) after crossing the seven tributaries of Sindhu conquered Vāhlīka region (Bactria with capital at Balkah near Oxus river).

It may be mentioned here that this Iron Pillar was established under the supervision of the great mathematician, Acarya Varahmihir, around 500 A.D. This is the reason that the place is still called Mihirauli in the honour of Varahmihir. The argument advanced by Fleet that Meharauli bears the name of Hūna King Mihirakula seems to be baseless (Cf. [30], Footnote, p.71).

Gupta emperors were great patrons of learned persons and academic institutions. Emperor Kumar Gupta, inspite of being a Vaiṣṇav, established the renowed Buddhist at Nalanda, where Āryabhata was an Acharya (= Professor) of mathematics. The famous nine gems at the court of imperial Guptas, as described in Jyotirvidabharaṇ, were:

धन्वन्तरिक्षपणकामरसिंहशंकु वेतालभट्टघटखर्परकालिदासाः।
ख्यातो वराहमिहिरो नृपतेः सभायां रत्नानि वै वररुचिर्नव विक्रमस्य।।

Ujjain, situated on the bank of river Śipra, was the most prosperous and cosmopolitan city of Gupta empire. Traders of various nationalities used to flock to the market place for selling their merchandize as described in the couplet:

शक-यवन-तुषार-पारसीकैर्मगध-किरात-कलिंग-वंग-काशैः।
नगरमतिमुदायितं समन्तान्महिषक-चोलक-पाण्ड्य-केरलैः।।

(Cf. [5], p. 23 for details)

— Kusana empire, in fact, prepared the ground to usher India in the age of great prosperity and technical advancement. As pointed out by Upadhyaya, "The fruition and the sophistication of the Gupta art and Science would have remained a dream, if the Kuṣaṇa technique had not preceded it." (Cf.[31], p.78, for other details). The politics and trade practiced by Kuṣaṇas was followed by Gupta's, which brought the legend of the rain of gold in the empire. Kanishka, in fact, was a great promoter of Prakrit and Sanskrit languages in Central Asia and Train valley (Cf. [31], p. 77). It is interesting to mention here that Carak and Susruta were contemporaries of Kaniska and composed their Saṁhitas during this period (loc. Cit., pp. 76-77). It is interesting to mention here that Carak and Susruta were contemporaries of Kaniska and composed their Saṁhitas durig this period (loc. Cit., p. 76-77).

3. Formulation of a Scientific Calendar: A Calender system is the first need of any civilization society. This is the reason that Varahmihir emphatically writes [34, Chapter II, 8]:

अप्रदीपा यथारात्रिर्ऽनादित्यम् यथा नभः।
तथा असंवत्सरो राजा भ्रमन्तिऽन्ध इवध्वनिः।।

That is, a king without calendar system is like a night without a lamp, the sky without the Sun and a blind man roaming on the sound.

During the Rig Vedic period it was estimated that one year consisted of twelve months composed of three hundreds sixty days and three hundred sixty nights as in the couplet [21, 1, 164, 11]:

द्वादशारं नहिंताज्जराय वर्वर्तिचक्रं परिद्यामृतस्य।
आपुत्राऽग्ने मिथुना सोऽत्र सप्तशतानि विंशतिश्च तस्युः।।

That is, the Sun's wheel with twelve spokes (months) revoles around (the Earth) and is never destroyed. Oh Fire! On this wheel are mounted seven hundred and twenty people (360 days and 360 nights).

A more refined calendar system was developed during the Vedāng period and the concept of Yuga consisting of five years was recognised. The first verses of Rigveda Jyotisa (Rigjyotisa) clearly affirm (Cf. [8], p. 98):

पंचसवत्सरमयं युगाध्यक्षं प्रजापतिम्।
दिनर्त्वयनमासांङ्गं प्रणम्य शिरसा शुचिः।।

प्रणम्य शिरसा कालमऽभिवाद्य सरस्वतीम्।
कालज्ञानं प्रवक्ष्यामि लगधस्य महात्मनः।।

That is, purify ourselves we pray to Prajapti, the creator of Yuga composed of five samvatsars (years) including days, seasons, ayans and months. Praying to time (kāla) and Saraswatī (the goddess of learning), we describe the knowledge of time of Mahātmā (great soul) Lagadh.

Based on Vedāṅga Jyotiṣa, the Paitāmaha Siddhnānta represent the traditional principles of Indian astronomy. Since this Siddhānta provided only the mean Sun and Moon positions, it could not satisfy all the requirements of a civil calendar. Vaśistha Siddhānta, on other hand, provided true Sun and Moon positins, but the tithis calculated according to this Siddhānta was found faulty, about which Varḥmihir, in fact, observed that Paitāmaha and Vāsistha both were away from the reality. He writes in Pancasiddhāntikā (Cf. [33]; 1, 4):

पौलिशतिथिः स्फुटोऽसौ तस्यासन्नस्तु रोमकप्रोक्तः।
स्पष्टतरः सावित्रः परिशेषौ दूरविभ्रष्टौ।।

That is, the *tithi* calculated from the Pauliśa is (tolerably) accurate and that of the Romaka approximate to it. The *tithi* obtained from Sūrya Siddhānta is more accurate,

while that of the remaining two (the Paitāmaha and the Vāsistha) are far away (from the real).

It may be mentioned here that Sūrya Siddhānta known at the time of Varahmihir was somewhat different from the one avaiable at present. Thibaut, for intance, in his commentary on Paṅcasiddhāntikā writes (Cf. [33], p. xiii);

> ''A cursory survey of those chapters of Paṅcasiddhāntikā which treat of the Sūryasiddhānta shows at once that the treatise of that name known to Varahmihir agrees wth the modern Sūryasidhānta in its fundamental features. The methods of the two treatises are essentially the same and, on the other hand, suffciently different from those of the other Siddhāntas suffciiently different from those of the other Siddhāntas summarized by Varahmihir to ensure to the Sūryasiddhānta in its two fold form a district position of its own. At the same time we cannot fail to notice that in certain points the teaching of the old Sūryasiddhānta (by which name I shall, for shortness sake, designated the Sūrya-siddhānta known to Varaḥmihir) must have different form the corresponding doctrines of its modern representative''.

Although original in content and form, Sūrya siddhānta was composed on the basis of traditional Indian, astronomy, being different from Pauliśa and Romaka siddhāntas. Brahmagupta, in fact, observed that Romaka Siddhānta did not follow the traditional Hindu methods in some respects (for details see [33], p. LXIII). Although some authors point out the influence of Greek astronomy on Sūryasiddhānta, Thibaut categorically refutes it. He writes (loc. Cit., pp. LXXIV-LXXV):

> ''Awoke of the class of Sūryasiddhānta should spring directly from a work such as the Syntax's would be almost incomprehensible. The merit of (its) originality, as far as it goes, would most probaby belong to the unknown author of the old Sūryasiddhānta.

From the above discussion it is clear that Sūryasiddhānta presents an outgrowth of traditinal Indian Siddhāntas without any direct link with the Greek astronomy. Athough Thibaut attributes the composition of Sūryasiddhānta to an ''unknown author'', ''in the beginning of Sūryasiddhānta a very reliable introduction of its original author is given in the form(Cf.[28]; 1, 2-4):

अल्पावशिष्टे तु कृते मयनामा महासुरः।
रहस्यं परमं पुण्यं जिज्ञासुज्ञानमुत्तमम्।।

वेदांगम्ऽग्रयमऽखिलं ज्योतिषांगतिकारणम्।
आराध्ययन्विवस्वन्तं तपस्ते पेसुदुश्चरम्।।

तोषितस्तपसातेन प्रीतस्तस्मैवरार्थिने।
ग्रहाणां चरितं प्रदान्मयाय सविता स्वयं।।

The above couplets state that when a small (part) of Kṛit (Saṁvat) remained, a great Asura, named Maya, inquisitive of the meritorious (holy) secrets of Jyotiṣa (astronomy), which is the foremost part of Vedāṅga, studied the Sun with inaccessible ascetic fervour. The sun (God) satisfied with his boon- aspiring asceticism provided him the characters of the planets.

Accordng to Thibaut (Cf. [33], p. LXXXIII), the Romaka Siddhānta was not composed later than 400 A.D. Dikshit, on the other hand, using some astronomical calculations (Cf. [8], p. 211) has inferred that the original Romaka Siddhānta was cmposed after Hipparchus (150 B.C.), but before the time of Ptolemy. He further asserts that Sūryasiddhānta was composed earlier than Romaka (loc. Cit., p. 222).

Vyas [36, pp. 170-172] has discussed in much detail the hostory of Sūryasiddhānta. He has mentioned that during an excavation of some old mounds at Ujjain in the year 1938-1939 an old seal maeked Maya (मय) was found. Vyas writes that Mayāsur was a resident of Ujjain, who composed Sūryasiddhānta in the first century before the Chritsian era to rectify a number of defects in the traditional Indian calendar. Prior to 57 B.C. an old calendar, named Krit Samvat, was used in Malwā and a number of insciriptions and coins marked 'Krit or/and Malava' have been obtained. Vyas maintains that the behest of king Vikramāditya, Mayāsur copletely modified the old Kṛit Samvat and, on the basis of Sūryasiddhānta, formulated a new called 'Vikram Saṁvat'. Although Kṛit Saṁvat was in use for a few centuries more, Vikram Saṁvat took its place in due course. C. V. Vaidya (Cf.[37], p. 39) too supports this assertion and claims that Vikram Samvat was constructed on the basis of Sūryasiddhānta. It may be mentioned here that Varahmihir has included the name of Maya among the astronomers of ancient India (Cf. [36], p. 172) in the form:

मय-यवनमणित्थशक्तिपूर्वे
दिवसकरादिषु वासराः प्रदिष्टाः।

It is, really, very interesting to point out here that Varaḥmihir was the first to have devised scientific instruments to reckon time for social, relgious and many other purposes. He writes in Pancasiddhāntikā [33; XIV, 31-32]:

द्युनिशि विनिःसृततोयादिष्टच्छिद्रेण षष्टिभागो यः।
सा नाडी स्वमतो वा श्वासाशीतिः शतं पुंस।।

'Dyuniśi vinihsṛta toyā Disṭa cchidreṇa ṣaṣṭi bhāgo yaḥ l
Sā nādī svamato vā śvāsāśītiḥ śatam puṁsa ll

That is, one nādī (=24 minutes) is the time in which the sixtieth part of water escapes from a nycthemeron (Ahorātra-vessel) through a given aperture of equivalent to 180 respirations of a man.

This unit of time, Nādī, is also called 'ghati' as it is measured by a 'Ghatikā-Yantra'. For details see [18]. This unit of time is still being used in Indian astronomy.

The above 'Ghatikā- Yantra' to reckon time became very popular in India and is still put above the idol of Lord Śiva in Shiva Temples, although only in a ritual form. This tye of earthern jar was found at Bakhshali village in 1881 A.D. along with the famous 'Bakhshali Manuscript' of mathematics. This graduated jar with a hole at bottom called 'Ghatikā-Yantra' is a cntribution of Ujjaim to reckon time.

Also, in order to reckon time using the Sun's shadow, Mayasur prescribed Nar-Yantra. He writes in Sūryasiddhānta [28, XIII, 24]:

नरयन्त्रं तथा साधु दिवा च विमलखौ।
छायासंसाधनैः प्रोक्तं कालसाधनमुत्तमम्।।

That is, at the day- time, when the Sun is clearly visible, Nar-Yantra is the best to reckon time.

4. The First Observatory: According to Bāburnāmā, the first observatory on this planet was constructed at Ujjain during the reign of king Vikramāditya. Bābur (1483-1500 A.D.) wrote his autobiography in Turkish language. He has given an extensive and vivid description of India including its history, geography, flora and fauna. Bābur was a very enlightened and brilliant king. William Erskine, for instance, writes (Cf.[2], 715):

> "Zahīruddīn Muhammad Bābur was undoubtedly one of the most illustrious men of his age, and one of the most eminent and accomplished princes that ever adorned an Asiatic throne."

About the history of observatories, Bābur, in 1527, categorically writes (Cf. [2], p. 79):

> "Not more than seven or eight observatories seem to have been constructed in the world. Māmūn Khalīfā (Khalīfā al Māmūn) made one with which the Māmūnī Tables were written. Batalumūs (Ptolemy) constructed another. Another was made in Hindustan, in the time of Raja Vikramāditya Hindu, in Ujjain and Dhar, that is, the Malwa country, now known as Mandu. The Hindus of Hindustan use the Tables of this observatory. They were put together 1584 years ago."

The above quotation from Bāburnāmā entails that two observatories one at Ujjain and another at Dhar were constructed in the time of 'Raja Vikramaditya Hindu' around the year (1527-1584) B. C. =57 B. C. and the Hindus were using the Tables compiled from these observatories. In other words, Vikram Samvat was initiated by king Vikramaditya in the year 57 B. C. and a new calendar was formed in place of Krit Samvat on the basis of the data collected from the observatories of Ujjain and Dhar established during his reign.

The observatory at Alexandria, as pointed out by Bābur, was established in the year 150 A.D., that is, about 200 years after the establishment of the observatories at Ujjain and Dhar. The Māmūnī observatory at Baghdad on the bank of river Tigris (Dazla) was constructed on the model of Ujjain observatory. Now, it is well known that during the reign of Khalīfā Al Mansūra (753-774 A. D.) a number of Indian scientists, including a mathematician Kanak, found their way at the court in Baghad. As Svamī Satya Prakash Sarasvati, referring to astronomer Ibn. Al Adami (who died before 920 A.D.) writes (Cf. [25], pp. 10-11):

> "In the year 156 of the Hijrat (A. D. 773), there appeared before the Caliph Al Mansūr a man who had come from India; he was skilled in the calculus of the stars known as the Sindhind (i.e., Siddhānta), and possessed methods for solving equations founded on the kardags (i.e., kramajyā, sines) calculated for every half degree, also methods for computing eclipses

> and other things. Al Mansūr ordered the book in which all this was contained to be translated into Arabic, and that a work should be prepared from it which might serve as a foundation for computing the motions of the planets. This was accordingly done by Muhammad bin Ibrahim Al Fazari.''

As a matter of fact, the books on astronomy, which were initially translated into Arabic, were the famous treatises named Brahmasphutasiddhānta and Khand- Khādyak (sugar-candy) of Brahmagupta, a top-ranking mathematician of the renowned 'Varahmihir Gurukul'. Al Māmūnī observatory at Baghdad was constructed on the model of Ujjain observatory.

The observatory at Baghdad served as the prototype for the constrution of an observatory at Marāgh (near Bākū) in Azerbaijan in the time of Hulākū Khān, a grand son of famous Emperor, Chingiz Khan. This observatory was established by kwhājā Nāsir Tusī around the year 1250 A. D. and the Tables prepared by it was known as 'Ilkhani Tables'. Later on, using the model at Marāgh, Ulugh Beg Mirza, a grandson of Timur Beg Mirza (Amīr Taimūr), established an observatory at Samarkand around the year 1448 A. D.

Hence, in nut shell, we may infer that the observatory at Ujjain, the first scientific observatory on this planet, was established in the year 57 B.C.and it served as a model for observatoties in the Midde East.

5. Historicity of Vikram Saṁvat: In order to count time, a number of calendars were promulgated in India from to time, but very few of them could survice beyond a few centuries (for detaials see [9]). Older calendars such as Kaliyuga Era or Yudhisthira Samvat and Kṛit Saṁvat were used before Vikram Saṁvat. Buddha Nirvān and Mahāvīr Nirvān Samvats are still used in Buddhist and the Jain scriptures respectively. As mentioned in the preceding section, Vikram Saṁvat was initiated in the year 57 B. C. to commemorate the great victory of king Vikramāditya over the Saka hordes. Although some historians have doubted the existence of Vikramāditya and Vikram Samat from 57 B.C., a number of research papers have been published to establish the historicīty of king Vikramāditya and Vikram Samvat initiated by him (Cf. [9], [13], [19], [20], [32], [38], [39] and [40]).

We give the testimony of some impartial Muslim authors about the history of Vikramāditya and Vikram Samvat:

(i) Alberuni's Evidence: It is well known in Indian history that about 450 years after Vikramaditya of Ujjain another valiant emperor, Chandragupta II, of Gupta dynasty also assumed the title of Vikramāditya and defeated Śaka hordes at the battle field of Karur Multan. Alberuni has clearly distinguished the identity of these two heroes of Indian history (Cf. [23], Vol. II, p. 6):

> " The epoch of the era of Śaka or Śakala falls 135 years later than that of Vikramāditya. The here- mentioned Śaka tyrannised over country between the river Sindh and the oean after he had made Āryāvarta in the midst of this realm his dwelling place. The Hindus had much to suffer from him, till at they received help from the east, when Vikramāditya marched against him, put him to fight and killed him in the regio of Karur, between Multān and the castle of Loni. Now this date became famous, since there is a long interval between the era which is called the era of Vikramāditya and the killing of Śaka, we think that the Vikramāditya from whom the era has got its name is not identical with that one who one killed Saka, but only a name sake of his."

Abu Rihān Muhammad bin Ahmad al Beruni al Khwarizmi (970-1039 A.D.), who is renowned in Indian history as 'Alberuni', was a great scholar, traveller and a top-ranking mathematician of Central Asia. Abul Fazl Baihaqi, who lived about half a century after Alberuni, writes in his famous narrative "Tawarikhi al Subuktagini (Cf. [10], p. 2):

> " The Master Abu Rihan al Biruni excelled all his contemporaries in the science of philosophy, mathematics and geometry. Sultan of Khwarizm appointed him to accompany the embassy which he sent to Mahmūd Ghazni."

Alberuni, following the army of Mahmūd Ghazanavi, came to India and lived here for about ten years. He wrote an extensive account of his study in India in his famous book, Kitab-ul-Hind, which provides a Vivid description of the contemporary Indian civilization, culture, science and technology. His testimony that Vikram Samvat was initiated by King Vikramāditya 135 years before the Śaka era provides a clinching evidence to settle the problem.

(ii) Evidence in Tabakat-I- Nasiri. The author of Tabakat-I-Nasiri, Abu Umar Minhājal Jurjani, was a native of Iron. He migrated to India during the reign of Slave dynasty and was appointed as Kazi of Delhi by Sultan Nasiruddīn. In Talakat- Nasiri, jurjani (juzjani) has given an account of the expedition of Sultan Altamash to conquer Malwa province. He writes (Cf. [10], Vol. II, p. 328):

> " In 632 H (1234 A. D.) Altamash lead an army against Malwa and took the city and of Bhelsa (Vidisha). There was a temple there which was three hundred years in building. I t was 105 gaj high. It was demolished. From Bhelsa he (Altamash) proceeded to Ujjain where there was the temple of Mahākala which he destroyed as well as an image of Vikramāditya who ruled Malwa 1346 years before this time. The Hindu era dates from his reign (as this figure leads to 1289 A.D. as the date of capture of the Ujjain which really is 1234 A.D., we may table 55 years as the length of Vikram's rule – Elliot and Dowson). Some other images cast in copper were carried to Delhi with the stone image of Mahākala.''

The above desription of Jurjani clearly implies that Vikramāditya ascended the throne in the year (1234-1346) B.C.= 112 B.C. and initiated Vikram Samvat in the year 57 B.C. It may be mentioned here that the image of Vikramāditya carried away by Altamash from Mahakala temple was not of Chandragupta II 'Vikramāditya', because the latter was Vaisnav and not a Śaiva.

(iii) Evidence in Bāburnāmā. See the preceding section.

(iv) Evidence in the History of Central Asia: Mahāpandit Rahul Sankrityayan, traing the early history of Śakas in India (Cf. [24], pp. 154-155), writes:

> मोग (Mauses) की मृत्यु 58 ई.पू. के बाद भारत में शक राज्य छिन्न-भिन्न हो गया। (यह) विक्रम-संवत् का आरंभ समय था।

It is fairly known that Mog (or Mauses) was a powerful Śaka ruler (77-58 B.C.), who conquered a substantial part of north India including Saurastra and Mathura. As pointed out by Rahul Sankrityayan, Mog died in the year 58 B.C. and, therefore, the army of Malwa under the command of their valiant leader, Vikramāditya, defeated the Śaka hordes, and liberated the entire country from Śaka tyranny (for details see [30], pp. 61-62). This was, in fact, the time of great jubilation for the people of India and to commemorate this great event Vikram Samvat initiated in the year 57 B.C.

6. The Origin of Algebra: In the galaxy of ancient mathematicians and astronomers, Acharya (Professor) Varahmihir ocupies a unique position. His parents were devotee of the Sun God and he was born with the blessing of the Sun. He was the first and only son of Ādityadāsa, who was born at age of fifty- five. The name of his mother was Satyavati. Ādityadāsa was a renowned mathematician ad astronomer, who settled at Kāpitthakā (Kyathā- near Ujjain) during the reign of Skandgupta. It seems that Ādityadāsa could not receive any attention from the imperial court and, therefore, was forced to shift to a small place, named Kāpitthakā, for his livelihood. Ujjain, in those days, was the capital of Gupta empire and renowed throughout the World for its prosperity and as the greatest centre of mathematics and mathematical sciences on this planet. According to Velukutty ([36], p. 192; See also Smith [27], pp. 156-160 about the contributions of Varaḥmihira and Brahmagupta, who worked at Ujjain).

> ''Budh Gupta (Vikramāditya) made Ujjain the capital of his kingdom in 476 A.D.instead of Pātaliputra. The fame of Pātaliputra started to decline by this time. Then Ujjain turned to be a flourishing city. Varahmihir was one amog the Navaratnas of Vikramādtya. A school of matheatics was originated and flourished at Ujjain. It is also Varahmihir School. Pātaliputra School of mathematics started its decline by this time. The Ujjain School flourished from the time of Varahmihir to the time of Bhaskar II. Varaḥmihir, Kalyānavarman, Brahmagupta, Mahāveeracharya and Bhaskar II are the prominent scholars of this school.''

This school established by Varahmihir excelled in almost every branch of mathematical sciences known upto that time. As a matter of fact, Varahmihir School was the greatest research centre of mathmatics on this planet for about 700 years from the sixth to twelfth entury A.D., that is, from the time of Varahmihir to the time of Bhaskaracharya II. In particular, the above school of mathematics made great cotribution in the field of algebra and astronmy. According to Colebrooke, Greeks were the first to discover the solution of equations involving one unknown, and this knowledge was passed to ancient Indians by their Greek instructors in improved astronomy. '' (But) by the ingenuity of the Hindu scholars, the hint was rendered fruitful and the algebraic method was soon ripened from that slender beginning to the advanced state of a well arranged science.'' (Cf.[25], p. 197).

As a matter of fact, algebraic equations were known to Indian from the Saṁhitā period. The following couplet, for instance, of Vedānga Jyotisa gives an algebraic for the calculation of number of Parvas (fortnights) passed upto a certain time in the following form:

निरेकं द्वादशाभ्यतं द्विगुणं गतसंयुतम्।
षष्ठया षष्ठया युतं द्वाभ्यां पर्वणां राशिरुच्यते।।

That is, subtract 1 from the solar year, multiply by 12, add to it the number of months passed and finally multiply the quantity by 2. This is the number of 'Parvas' upto that time. In the second line 60 solar parvas are equated to 62 lunar parvas.

In the language of algebra the above couplet states:

$Sp=2\{12(n-1)+r\}$

And

$Lp=62/60 Sp$,

Where Sp= number of solar purvas, n=number of year passed, r = number of months passed and Lp= number of lunar parvas.

The period of Vedānga Jyotisa has been ascertained around 1400 B.C. by Dikshit [9, p. 94] using some astronomical calculations. Of course, there was no trace of Greek algebra and astronomy at that time. In this respect, Hermann Hankel writes (Cf. [6], p. 103 and also [7] for details):

> '' If one understands by algebra the application of arithmetical operations to complex magnitudes of all sorts, then the learned Brahmins of Hindostan are the real inventors of algebra.'

Although Indian algebra has a deep root in the Vedic age, most conspicuous work in this area was performed by Varahmihir School. In particular, Brahmagupta ((598-665 A.D.) provided a reorientation to the study of algebra and its applications. By adding a separate Chapter named 'Kuttakādhyāya' solely on algebra, he initiated the study of algebra as a separate subject. In 'Kuṭṭakādhyāya' of Brahmasphuta-siddhānta, Brahmagupta writes (Cf. [4], Ch: XVIII):

जनसंसदि दैवविदां तेजो नाशयति भानुरिव भानाम्।
कुट्टाकारपठितैरपि किं पुनः शतशः।।

That is, merey by presenting an algebraic problem, a Kuttakar (an algebraist) shines in the gathering of mathematicians as te Sun among constellations.

As mentioned in 4, Brahmasphutasiddhānta and Khand-khādyaka of Brahmagupta were translated into Arabic under the titles 'Sindhind' (Siddhānta of Hind) and 'Arkand' by Muhammad bin Ibrahim at Fazari during the reign of Caliph Al Mamsūr. Later on, at the behest of Caliph Al Mamūn the kuttakādhyāya of Sindhind was prepared in a concise form by Al-Shaikh al-Ajal Abu Abdullah Muhammad bin Musa al --Khwārizmi under the title:

> '' Al- Kitab al-Muktasar fi Hisab al-Jabr Wa ' al- Muqābala.''

Al- Khwārizmī's book ocupies 123 pages in Arabic. It was translated by L.C. Karpinski as Robert Chester's Latin translation of Algebra of Al- Khwārizmī and published by Mac Millan, 1915.F. Rosen, in 1831, prepared another translation entitled ''Algebra of Muhammad bin Musa'', which was published from Landon. As a remark, Rosen writes (Cf. [7], p. 4):

> ''He (Al Khwarizuni) was not the inventor of the art, is now well established; but that he was the first Mohammedan who wrote upon it, is to be found asserted in several oriental writers . . . . The Arabs received their first knowledge from the Hindus.''

Rosen, with a deep knowledge of Arabic language, tried to decipher the content of the title of AL-Khwarizuni's but ultimatley he wrote (loc. Cit., p. 4):

> '' Mohammad gives no definition of the science which he intends to treat nor does he explain the word 'jabr', 'muqābala' by which he designates certain operations peculiar to the solution of equations.''

The ilm 'at jabr', in due course, became simply known as 'algebra' in Europe. This is the reason that Macdonell, in his famous book entitled ''History of Sanskrit Literature'' writes (p. 425):

> ''During the 8^{th} and 9^{th} enturies, the Indians became the teachers in arithmetic and algebra of Arabs, and through them of the nations of the West.''

From the above discussion, it is crystal clear that the algebra, which reached Europe via Middle East, was, originally, developed at Varahmihir School of

Mathematical Sciences. Brahmagupta, Mahāvīrāchārya and Bhāskarārya II were the most top-ranking algebraists of their age. Appreciating the work of Bhaskaracharya II (1114-1193), Munīshvar writes (Cf. [14]):

यः सिद्धान्तशिरोमणि न पठितः श्रीभस्कराचार्यस्य।
यश्चात्मानं लघुपुस्तकेक्षणपरः चेत् पण्डितं मन्यते।।
रंगत्तुंगतरंगितहिमगिरि प्रस्यन्दि गंगाजलम्।
हित्वा तेन सुपंकिलं किलजलं स्नातुं समाश्रीयते।।

That is, a person who has not studies 'Siddānta Śiromani' of Bhaskaracharya and, by reading some small booklets, considers himself learned; then he is like one, who, leaving the clean and holy water of Ganga flowing from the high peaks of Himalaya, takes bath in the totally muddy water of a pond and regards himself a Śrīman (highly respected person).

Bhāskarāchārya has given fairly general methods for solvinng linear quadric indeterminate equations, which were given after 500 years by western scholars such as Fermat (1601-1665), Euler (1707-1783) and Lagrang (1736-1813). Bhaskar has given the Cakravāla method for solving the indeterminate equation $Nx^2 + 12 = y^2$, which has been considered a big achievement in Number Theory.

7. Concepts of Zero and Infinity: Mathematics involving zero in various mathematical operations was a monopoly of Varahmihir School. Varahmihir, in Pancasiddhāntikā, has used zero at a number of places. Division of a number by zero was, originally, considered by Brahmagupta in the form (Cf. [43], p. 1193, verses 34, 35):

धनभक्तं धनमृणहृतमृणं धनं भवति खं खभक्तं खम्।
भक्तमृणेन धनमृणं धनेन हृतमृणमृणं भवति।।

खोद्धृतमृणं धनं वा तत्छेदं खमृणधनं विभक्तं वा।
ऋणधनयोर्वर्गः खं खं खस्यै पदं कृतिर्यत् तत्।।

That is, by dividing positive by a positive or negative by a negative (number) positive is obtained. Zero divided by zero is zero. Positive divided by negative is negative. Positive or negative divided by zero becomes 'tatcheda' तत्छेद = a non-zero number with zero denominator). Zero divided by positive or negative is zero. The square of positive and negative is positive. Square of zero is zero and root of zero is zero.

Zero and infinity have been extensively used by Bhaskar II in 'Siddhānta Śiromani'. For details see [16] and [17].

8. Epilogue : Throughout the ages Ujjain has been a singularly favoured city by nature for the cultivation of science, in general, and mathematics, in particular. The contributions by scholars of Varahmihir School for the development of arithmetic, algebra, and astronomy, including the mathematics involving zero and infinity have provided great impetus for the progress of human civilization and culture on this planet and sooner or later this civilization is destined to reach some other planets too. In particular, the modern mathematical analysis, which is growing like a magnificent banyan tree, has concepts of infinity and zero in its seed-form. This implies that the mathematics developed at Varḥmihir School has assumed the form of eternity, pervading and permeating almost all disiplines.

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सोमस्वरूप-विमर्शः

आचार्य श्री पट्टाभिरामशास्त्री

पवित्रतमोऽयं भारतदेशः कर्मभूमिरिति चिरात्परिगण्यते। कस्यापि देशस्य समाजस्य वा पवित्रतायां देशसमाजान्तर्गतैरनुष्ठीयमानं कर्मैव कारणम्। कायेन मनसा वाचा चोच्चावचानि कर्माणि मानवैः क्रियन्ते। तानि दुष्कृतान्यपि भवेयुस्सुकृतान्यपि। सुकृतदुष्कृतत्वयोर्निर्णयो बुद्धिमता मानवेन कर्तव्यः। कर्माचरणेनैव वृत्तं (चारित्रं) सिध्यति। किं सुकृतं किं वा दुष्कृतम्? किं सुवृत्तं किंवा दुर्वृत्त- मिति सर्वो मानवो विचिकित्सते। तत्रैत**न्निर्णयाय श्रुतिः स्मृतिस्सदाचार आत्मनस्तुष्टिरेव च**[1] इति सन्ति साधनानि। बलाबलाधिकरणन्यायेन पूर्वं पूर्वं प्रबलमुत्तरमुत्तरञ्च दुर्बलमिति शास्त्रविदां मर्यादा। अपच्छेदन्यायेनोत्तरस्यैव प्राबल्यमस्तु किं बलाबलाधिकरणन्यायाश्रयणेन? तेनात्मनस्तुष्टेरेव निर्णयकारणत्वमस्तु इत्याधुनिको द्राक्प्रश्नमुपस्थापयेत्। तथा च यत्रैवात्मनस्तुष्टिस्सैव निर्णायिकेति स प्रब्रूयात्। किन्त्वत्रेदं विचिन्तनीयम्–'आत्मतुष्टि' नियतां न वयमवलोकयामः। उत्तरभारते जनाः रामकृष्णयोर्लीलोत्सवदर्शने करणे चात्मनस्तुष्टिमनुभवन्ति, दक्षिणभारते च रावणलीलोत्सवप्रवर्तने आत्मतुष्टिं पश्यन्ति। रामकृष्णादयोऽयोध्यामथुराभिजनाः। रावणश्च लङ्काभिजनः। दक्षिणस्यां दिशि लङ्काया निवेशः अयोध्यामथुरयोश्चोत्तरस्याम्। दिग्देशसमाजसम्प्रदायभेदेनात्मतुष्टेः प्रामाण्ये महान् विप्लवस्स्याद्देशसमाजयोः। मलविसर्जने मृदा शुद्धावात्मनस्तुष्टिं मनुते कश्चन, अपरस्तु प्रोञ्छनेनैव शुद्धमात्मानमवैति रावणलीलाप्रवर्तकः। येन यत् सदाचारतयाऽवलम्बितं तद्वैपरीत्यावलम्बनमेव स्वस्य प्रियमिति ब्रूयाद् रावणलीलाप्रवर्तकः, तर्हि गोमयेन गृहद्वारदेशा; अग्निहोत्र-शालाश्चावलिप्यन्ते, तेन च तद्विपरीतद्रव्येण स्वगृहद्वारदेशा अनुलिम्पनीयाः स्युः। अतः **'स्वस्य च प्रियमात्मनः' 'आत्मन-स्तुष्टिरेव च'** इत्यनयोर्नायमर्थो यः पूर्वमुपवर्णितः। श्रुति-स्मृति-सदाचारेषु यन्नानारूपत्वमुपलभ्यते तत्र यदात्मनः प्रियं यत्र चात्मनस्तुष्टिस्तदा चरणीयमित्यर्थः। तत्रापि सदाचाराणां स्मृतिभिः, स्मृतीनाञ्च श्रुतिभिर्विरोधे प्रसक्ते जैमिनीयन्यायैर्यन्निर्णीयते तत्रैवात्मतुष्टिरवलम्बनीयेति। अत एव श्रुतीनां निरपवादं प्रामाण्यमवस्थापितं शास्त्रविद्भिः। एवञ्च सदाचारविरुद्धानामात्मतुष्टीनाम्, स्मृतिविरुद्धानां सदाचाराणाम् श्रुतिविरुद्धानां स्मृतीनाञ्चाग्रहणमिति शास्त्रकाराणां मर्यादा। मर्यादामुल्लङ्घ्य गच्छन्तो रावणलीलामपि प्रवर्तयेयुः कंसकीचकलीलामपि। अस्यैव परिपाकमिदानी प्रत्यक्षमीक्षमहे। त्यागी नेता चेति लोकैः

1. 'स्वस्य च प्रियमात्मनः, इत्यपि पाठः।

प्रशस्तोऽद्य शासनसूत्रं विच्छेदयितुं द्विजानाम् उपवीतं सूत्रं विच्छिन्धि शिखां कर्तयेति लोकान् प्रेरयति। इदानीमासीदेतादृशी स्थितिर्देशस्य। अस्तु यथा तथा वा। इदन्तु निश्चप्रचं वक्तुं शक्यते–यद् इदानीं तदानीमिति विश्लिष्य संस्कृतिपरिवर्तनमामूलचूडं जातमिति। इदानीं गमनागमनसाधनीभूतेष्वध्वसु जनपदनगरसम्बन्धिषु दृढस्य कन्दुकस्य उत्पतत: कन्दुकस्य वायुपूरितकन्दुकस्य च क्रीडनं बाला युवानश्च कुर्वन्ति। तदानीन्तु गृहाद् बहिर्वेदिकासु समवेता बाला: कल्पितं पुरोडाशं चरुं वादाय दर्शपूर्णमाचातुर्मास्यादिक्रीडनमकुर्वन्त। कश्चन **'आश्रावय'** इति वदति, अपरश्च **'अस्तु श्रौषट्'** इति, तृतीय: **'ये यजामहे'** इति, चतुर्थ: **'वौषट्'** इति, पत्नीत्वेन कल्पितं बालं योक्त्रेण सन्नह्यति, अन्ते च तत्तद्गृहादानीतं पुरोडाशं सर्वे भक्षयन्ति। एतादृशं क्रीडनम्। तदानीं दण्डाल्लोका बिभ्यति स्म, इदानीन्तु लोकेभ्यो दण्डस्ससाध्वसो दृश्यते। तदानीमाचार्यवशंवदश्छात्र:, इदानीं छात्रवशंवद आचार्य:। तदानीमेकश्शासक:, इदानीं सर्वे शासका:। सत्यमिदानीं वैज्ञानिकी समुन्नतिर्देशस्य जायमाना वर्तते, तदानीमाध्यात्मिकशक्तिसमुन्नतिरासीत्। **'न हि भूते भाविनि वा तादृशी प्रीतिर्यादृशी वर्तमाने'** इति मीमांसान्यायेन 'आसीत्' 'भविष्यति' इत्यत्र लोकानां कथं प्रीतिरुत्पद्येत, वर्तमान एव द्रढीयसी सा स्यात्, तथापि भूत-भविष्यत्कालिकवस्तु-परिज्ञानन्त्वावश्यकमेव भवति। भूतोपयुक्तानां भाव्युपयोक्ष्यमाणानाञ्च संस्कारेषु वयं श्रद्दधामहे। भूतोपयुक्तयो: पित्रो: केनापि रूपेण संस्कार: क्रियत एवास्माभि:। वर्तमाने तयो कोऽप्युपयोगो नास्तीति तावनाथालयेषु न प्रेषयाम:। इयं भारतीया संस्कृति:। भाव्युपयोक्ष्यमाण: पुत्रादिरुच्चावचैस्संस्कारै: संस्क्रियते, सम्प्रति तस्योपयोगो नास्तीति धात्रीणां कुलेषु न प्रेषयाम:। यावन्मातु: स्तन्यं न पिबति तावत्स हृदयवान् कथं भवेदिति गृह एव तं पालयाम:। एवञ्च वर्तमाने प्रीत्यतिशये सत्यपि भूते भाविनि च दृष्टे: प्रसारणं भारतीया संस्कृति:।

तत्रास्माकं मातेव श्रुति: बाल्यकौमार-यौवन-वार्द्धकास्ववस्थासु विभिन्नमधिकारिभेदेन ज्ञानस्तन्यं पाययन्ती विलसति। ईदृशस्य स्तन्यस्य पातारो मातुर्हृदयवन्तो भवन्ति। आसीन्मङ्गलमय: कश्चन काल:, यत्र च स्वस्वाधिकारानुसारेण ऐहिकानि ऐहिकसंवलितामुष्मिकाण्यामुष्मिकाणि च फलान्युपभोक्तुं तदनुकूलानि मात्रा श्रुत्योपदिष्टानि श्रौतानि स्मार्तानि च कर्माण्याचरन्तो जनास्सुखेन जीवनमनयन्। यथा महाकविभि: प्रवर्तितानि विविधानि नाटकानि दर्शनेन रसास्वादनाय भवन्ति, तथैव श्रुतिबोधितान्युच्चावचानि कर्माणि यथायथमनुष्ठानेन तत्तज्जन्यफलानुभवाय भवन्ति स्म। तत्रैष्टिकानि पाशुकानि सौमिकानि चेति त्रिधा विभाग: कर्मणाम्। चरुपुरोडाशपयोदधिप्रभृतिभिर्विहितैर्द्रव्यै: क्रियमाणान्यैष्टिकानि, पशुना (छागेन) क्रियमाणानि पाशुकानि, सोमलतया क्रियमाणानि सौमिकानीति व्यपदिश्यन्ते। तत्रैष्टिकद्रव्याणां व्रीहियवनीवारादीनां पाशुकद्रव्यस्य पशोश्च पाको विहित:, सोमस्य तु न पाक:। पाकेन संस्कृतं द्रव्यं तत्तद्देवताभ्यो द्व्यवदानक्रमेण दत्त्वा प्रतिपत्तिकर्माणि च समाप्यावशिष्टं द्रव्यं तैस्तैर्यजमानैरुपयुज्यते। पशोस्त्ववशिष्टं द्रव्यं भूमौ निखन्यते। अनेनाचारेणेदमभ्यूहितव्यं भवति–

आहिताग्नीनां गृहेषु पाको यज्ञार्थः, तदवशिष्टस्यैव बह्वल्पं भोजनम्। स्वात्मार्थं पाकः स्वेनैव च भोजनं सर्वथा निन्दितमिति। अत एव **'मोघमन्नं विन्दते अप्रचेताः। सत्यं ब्रवीमि वध इत् तस्य। नार्यमणं पुष्यति न सखायम्। केवलाघो भवति केवलादी। (तै॰ ब्रा॰ 2।8।8।3) 'नात्मार्थं पाचयेदन्नम्' मनु॰......'भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्'** इति श्रुतिस्मृतिगीतादिषु स्वात्मार्थपाकस्य केवलादिनश्च निन्दा दृश्यते। तत्र देवताभ्यो दत्तावशिष्टस्य भोजनं वा, भोज्यस्य वस्तुनो देवताभ्यः पूर्वं दानं वेति यद्यपि सहसा न निर्णेतुं पार्यते, तथापि गूढतरे विचारे क्रियमाणे पूर्वं स्वोपभोगाय यजमानः पुरुषः तदनुगुणं वस्तु यतः कुतश्चिद् अर्जयति, तच्च भोजनयोग्यं करोति, भोजनकाले चोपस्थिते तदन्नं स्वस्मादर्हत्तमेभ्यो देवेभ्यः किञ्चिद्दत्त्वा स्वोदरमवशिष्टेन पूरयति। अस्मिन् पक्षे स्वोदरकुहरपूरणं मुख्यं देवेभ्यः प्रदानञ्चानुषङ्गिकम्। अथवा पक्षान्तरमिदम्–यत्, तेषु तेषु कालेषु पर्वसु विहितानां कर्मणां तैस्तैर्द्रव्यैरवश्यानुष्ठानम्, तदवशिष्टस्य च द्रव्यस्य भक्षणमिति। अस्मिन् पक्षे कर्मानुष्ठानं मुख्यम्, तदवशिष्टद्रव्य-भक्षणञ्च गौणम्। प्रथमपक्षे भोजनार्थं जीवनमिति सिध्यति, द्वितीयपक्षे च जीवनार्थं भोजनमिति। अस्मिन् प्रसङ्गे जैमिनेर्न्यायद्वयं ध्यानमर्हति। प्रथमो न्यायो **'लिप्साधिकरणसिद्धः'** (4.1.1)। तत्र हि पुरुषेण सनियममर्जितं द्रव्यं किं क्रत्वर्थम्? उत पुरुषार्थम्? इति सन्दिह्य पुरुषार्थमिति सिद्धान्तितम्। स्वोपभोगाय द्रव्यमर्जयेत् तस्यैकदेशं क्रतुष्वपि विनियोजयेत्, क्रतूनामपि दर्शपूर्णमासादीनां पुरुषार्थत्वात्। द्रव्यार्जने ये नियमाः प्रतिग्रहादयः तेऽपि पुरुषार्थाः। तदितिरिक्तोपायैरर्जितस्य द्रव्यस्यैकदेशः क्रतुषु विनियोगेऽपि न क्रतूनां वैगुण्यम्, किन्तु पुरुषः प्रत्यवायभाग्भवति। तेन क्रतौ तदितरस्मिंश्च पुरुषकार्ये सर्वत्रानिषिद्धोपायार्जितद्रव्यस्य विनियोगः, नियमलोपे च पुरुष एव प्रत्यवेति न क्रतोर्वैगुण्यमिति सिद्धान्ते फलं सम्पद्यते। द्वितीयस्तु न्यायः षाष्ठः **'अपि वा शेषभाजां स्यात्'** इत्यधिकरणसिद्धः। अत्र हि शेषकार्याणां स्विष्टकृदिडाभक्षणादीनां कर्मणां तदीयहविर्नाशे 'किं द्रव्यान्तरमुत्पाद्य तानि कर्माण्यनुष्ठेयानि? उत तेषां लोप इति सन्दिह्य द्रव्यान्तरं नोत्पादनीयम्, स्विष्टकृदादि-प्रतिपत्तिकर्माणि आज्येन **'आज्येन ता देवताः प्रतिसंख्याय यजेत्'** इति वाक्यानुसारेण कर्तव्यानि, इडाभक्षणस्य लोप' एवेति सिद्धान्तितम्। अनेन न्यायेन न भोजनाय जीवनमिति सिध्यति। एवञ्च न्यायद्वयेन जैमिनिर्भारतीयां संस्कृतिं जीवनाय भोजनं न तु भोजनाय जीवनमिति समुपदिशति। अतश्च पुरुषेण सताऽवश्यं कानिचन विहितानि कर्माणि तत्तद्देवताभ्यो हविर्दानरूपाणि कर्तव्यानि, तदैव स पुरुषो देवर्णेन मुच्यते। तत्र देवर्णाद् आत्मानं मोचयितुम् इष्टि-पशुयज्ञापेक्षया सोमयज्ञानुष्ठाने विभिन्नः प्रकार आदृतो वैदिकेषु वचस्सु। तत्र प्रागल्भ्यं प्राधान्यं बहुकालव्यापिता बह्वायाससाध्यता व्ययबाहुल्यञ्च सोमयागमधितिष्ठन्ति। अपि च तदीयद्रव्यावाप्तौ महान् परिश्रमोऽपि कर्तव्यो भवति। अत एव तमधिकृत्य वेदेषु स्मृतिपुराणादिषु चातिमहतीः स्तुतीः तत्र तत्रोपलभामहे। तत्रैकदिनसमाप्यं सोमयागमारभ्य सहस्रसंवत्सरसाध्ययागपर्यन्तास्सोमयागा यजुर्वेदे सामवेदे च विहिताः तदनुरोधेन बौधायनकात्यायनापस्तम्बादिभिः श्रौत्रसूत्रकारैश्च यथा बहुरूपेण

वर्णिताः, तथा पुराणेषु च तैस्तैर्महर्षिप्रवरैश्चानुष्ठिततया निरूपिताः। तेष्वेवोच्चावचेषु सोमयागेषु स्तोत्रशस्त्रतया याज्यादिरूपेण च विनियुक्ता ऋग्वेदीयास्सर्वेऽपि मन्त्राः। केचन विपश्चितः प्रथमं मन्त्रा आसन् तदनन्तरं तेषां कर्मभिस्साकं स्तोत्रशस्त्रयाज्यारूपेण सम्बन्ध आपादित इत्याशेरते। वयन्तु ब्रूमः–सहैव संहितया कर्मणां विवेचनं तत्र च मन्त्राणां विनियोग आसीद् शिष्टाचारेष्विति। इममाचारं पर्यवेक्ष्यापस्तम्बकात्यायनादयः सूत्ररूपेण ग्रन्थानकार्षुः। सूत्राणां मूलं ब्राह्मणभाग आचारश्च। आचारश्च ब्राह्मणभागमूलकः। ब्राह्मणभागश्च सहैव संहितया सम्बद्ध आसीत्। अत्र च कारणं पश्यामः–ऋग्वेदे तत्र तत्राध्वर्युप्रभृतीनामृत्विजां नामान्युपलभ्यन्ते।[1] अध्वर्य्वादयो यज्ञकर्मकराः। तेषां कार्याणि ब्राह्मणभाग उपदिष्टानि। तत्र ब्राह्मणभागप्रवृत्तेः पूर्वं केवलेन संहिताभागेन किमप्याचरितुमशक्नुवाना लोका अतिष्ठन् इति वक्तव्यम्, नेदं समीचीनम्। **'न कदाचिदनीदृशं जगत्'** इति न्याये वर्तमाने। अत उभावपि भागौ सहैवास्ताम्, प्रकरणाधिकरणन्यायेन च सम्बद्धावभवताम्। न हि कार्यं विना किमपि तेषां तन्नामप्रवृत्तिः। किञ्च अथर्वा नाम कश्चिदृषिः यज्ञानुष्ठानेनैव स्वीयं यशः प्रथयामास।[2] देवा यज्ञानुष्ठानेनैव[3] वाग्वैभवमवाप्नुवन्। यज्ञ एवेन्द्रस्य सर्वप्रकारां वृद्धिमजनयद् इत्यादीनि यज्ञप्रशंसापराणि यज्ञानुष्ठानबोधकानि च वचनानि बहूनि ऋग्वेद एव सन्ति तदात्वेऽपि यज्ञानुष्ठान-प्रचारं बहुधाऽऽवेदयन्ति। तादृशाश्च मन्त्रा यज्ञानुष्ठानावेदका न केवलमेकत्र, द्वित्रेषु वा स्थलेषु, किन्तु सर्वाण्यभिव्याप्य मण्डलानि दाशतयीसम्बद्धानि[4] विद्यन्ते। कृष्णयजुर्वेदस्तु यज्ञानुष्ठानमधिकृत्यैव प्रवृत्तः प्राधान्येनेति न तिरोहितम्। पाश्चात्यविद्वत्समाजोऽथर्ववेदस्यार्वाचीनकालिकत्वमभिप्रैति, किन्तु अथर्वनामाङ्किताः केचन मन्त्रा ऋग्वेद एव परिदृश्यमानाः कथमपलपितुं शक्यन्ते। ऋग्वेदकालिकः कश्चिदथर्वा, एक एव वा कालद्वयमभिव्याप्य जीवन्नासीदित्यभ्युपगमे न कामप्यनुपपत्तिं पश्यामः। एवञ्च वैदिकैरेव मन्त्रजातैरिदं सुस्पष्टमवगम्यते यद् भारते कदाचिद्यज्ञियं युगं सर्वां भारतभूमिमभिव्याप्य विराजमानमासीत्। सर्वे देवा यज्ञैरेव तर्प्यन्ते स्म। सर्वाणि च फलानि यज्ञानुष्ठानादेव प्राप्यन्ते स्म। सर्वाणि च दुरितानि अरिष्टानि च यज्ञैरेवापाक्रियन्ते स्म। यज्ञपरितुष्टा दिवौकसो यजमानाभिलषितं सर्वमपि फलं प्रदातुमुद्यता आसन्। किं बहुना? मानुष्यं जीवनं सर्वमपि यज्ञानुष्ठानमेवोपजीवदासीदित्यपि कथनं नातीवोत्पथं गच्छतीति विभावयामः।

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1. अध्वर्युः, नेष्टा, होता, प्रशास्ता, ग्रावस्तुत्–ऋ॰ सं॰ 1.162.5; 10.91.10, ब्रह्मा–अग्नीत्, पोता, 10.91.10; ब्राह्मणाच्छंशी 2.42.2, उद्गाता–2.43.2; प्रस्तोता 8.13.19।
2. ऋ॰ सं॰ 1.83.5।
3. 10.71.3।
4. ऋ॰ सं॰ 1.15.7, 2.26.1, 3.28.1, 4.50.6, 5.4.5, 6. 15.16, 7.42.5, 8.38.4. 9.107. 6.10.157.1।

इतरद्रव्यापेक्षया सोमरसस्यैव प्राधान्यं यागेषु

एवं बहुविधं प्रसरमुपयातेषु यागेषु साधनभूतानां व्रीहियवादिद्रव्याणां मध्ये सोमलतैव प्रामुख्यं प्राप्नोत्। तयैव च क्रियमाणे यज्ञः श्रेष्ठतमः पर्यगण्यत। अनेकवर्षसाध्यत्वमप्यस्यैव सोमयागस्य। तादृशाश्च सोमयागाः पारेसहस्रमिति पूर्वमुक्तम्। एतेषां क्रमस्वरूपविवरणादिकं ताण्ड्यमहाब्राह्मणभूमिकायां वाराणसीमुद्रितायां पूज्यपादैरुपवर्णितं तत एवावगन्तव्यम्।

सोमयागमननुतिष्ठंस्त्रैवर्णिकः न दैवाद्[1] ऋणान्मुच्येतेति भगवती श्रुतिरवबोधयति। अननुष्ठातुः प्रत्यवायमपि प्रायश्चित्तापनोद्यं स्मृतयो विदधति। भगवदाराधनादिकमद्यत्वे आस्तिकैः पृथक् क्रियमाणं सर्वमपि तत्रैवान्तर्भावयन्ति स्म तत्तद्युगीनाः परमर्षयः पूर्वे। एवं सर्वोत्कृष्टस्सोमः, तन्निर्वर्त्यश्च यागस्तथाविध आसीत् पुरा वैदिके युगे।

कस्सोमो यज्ञाङ्गभूतः?

इदमिदानीं विचार्यते-कोऽसौ सोमः सर्वोत्कृष्टः सर्वैः श्लाघनीयः, सर्वगुणगणगुम्फितश्चासीदिति। तत्र **'क्षीरिण्यां लतायां सोमशब्दः प्रसिद्ध'** इति मीमांसासूत्र[2]भाष्ये आचार्यशबरस्वामी।

श्यामलाऽम्ला च निष्पत्रा क्षीरिणी त्वचि मांसला।
श्लेष्मला वमनी वल्ली सोमाख्या छागभोजनम्।। इति भावप्रकाशो[3] वैद्यकग्रनथः।

सोमवल्ली कटुश्शीता मधुरा पित्तदाहकृत।
कृष्णा विषोपशमनी पावनी यज्ञ-साधनी।। इति–राजनिघण्टुः

प्रमाणैरेभिरन्यैश्चैतादृशैः सोमो नाम कश्चिल्लताविशेषः, यस्य रसोऽम्लकटुमधुरैः शबलितः, त्वग्भागे मांसलः, छागप्रियः, वमनसाधनं चेत्यवगम्यते। नैतावानेवास्य महिमा। अतोऽपि च ज्यायानुपवर्ण्यते ग्रन्थेषु श्रुतिपुराणेतिहासादिषु। औषधरूपेण चास्य पानमपि महते फलाय कल्पते। पीतमात्रोऽयं सोमरसः शारीराननल्पानपि रोगान् सद्योऽपनुद्य दिव्यचक्षुषं च करोति पातारं पुरुषमनल्पायुषञ्च।

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1. एष वा अनृणो यः पुत्री यज्वा। (तै॰ स॰ 6.3.10.5)
2. द्रष्टव्यम्–मी॰ सू॰ शाबरभा॰ 2.2.17।
3. द्रष्टव्यम्, 114 सोमलता पृ॰ 364, मिश्र प्रकरण, पूर्वखण्ड, भावप्रकाश, वाराणसी संस्करण (हिन्दी), सोमलता दिघ्यौपधि इत्यादि।

सोम-महिमा

स कोऽप्यवर्णनीयस्सोमस्य राज्ञो महिमा। वेदेष्वयं राजा कथ्यते। प्रायेण[1] राजपदविशेषितमेव सोमं कथयन्ति वैदिकानि वचांसि। यथाकथञ्चित् प्राप्येमं पुरुषः पीत्वाऽमृतत्वं भजते। मुमूर्षुरपि दैवात् प्राप्येमं मृत्योरात्मानं मोचयति। पातुरस्य दिव्या दृष्टिरुदेति। बलमप्रतिममभिवर्द्धते। अवाप्तकामा अमरा अपि चिराय कांक्षन्ति रसमस्य पानाय। पीत्वा चानितरसाधारणं प्रमोदमप्रतिमं च बलमवाप्नुवन्ति। कृतकृत्यमात्मानं मन्वते। युद्धे जयमश्नुवते। एवमन्ये च बहवो गुणा उपवर्णिता वेदेषु सोमस्य। ऋग्वेदे[2] पावमानं मण्डलं समग्रमपि महिमानमेतस्यैव वर्णयति। सामवेदे तु कैव कथा? सौम्यं गुणगणं गौरवं च वर्णयितुमेव स प्रवृत्त इत्यपि वक्तुं शक्यते। अत एव सामवेदः सोमवेद इति शब्देऽपि नातिभेदमुपलभामहे। अतो वेदेषु सोममहिमा नितरां परां कोटिमाटीकत इति कथनं तथ्यमेव, नासत्योक्तिः।

सोमे चन्द्रोपमा

एवं ज्योतीरूपस्य चन्द्रमसो गुणास्सोमे बहवो विद्यन्त इति तेन सहोपमिमते बुधाः सोममिमम्। एतस्य हि क्षयवृद्धी दृश्येते चन्द्रमस इव। यथा हिमांशोः शुक्ले पक्षे वृद्धिः, मेचके च पक्षे क्षयो दृश्यते, तथैव सोमस्याऽपि शुक्लपक्षे पत्राण्युद्भवन्ति कृष्णे च पक्षे जायते पत्रशातनम्। अतो योऽयं चन्द्रमा नभसि स एव सोमो भूतल इति तयोरभेदमेव वाऽत्यन्तसादृश्यमेव वा ते ब्रुवते।

वेदेऽपि च क्वचिद् भेदकथनं, क्वचिच्चाभेदकथनमिव च प्रतिभाति। प्रायो यजुर्वेदसंहितासु सोमापेक्षया चन्द्रमसः पृथग् ग्रहणं दृश्यते।[3] तत्र नक्षत्राणामधिपतिश्चन्द्रमाः, औषधीनामधिपतिस्सोम इत्युक्तम्। एवं सोमयागीयदीक्षाप्रकरणेऽपि सोमचन्द्रमसोः पृथक् पाठेन भेदः प्रदर्शितः।[4] तत्रैव च स्थलान्तरे द्रव्यरूपस्य सोमस्य देवतारूपस्य च तस्याऽभेदः[5] प्रदर्शित इव। एतेनेदमनुमातुं शक्यते—वैदिके

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1. सोम राजन् मृळयानः (ऋ॰ 8.48.8) सोम राजन्नेहि तै॰ सं॰ 1.3.13.1
   सोमो राजा प्रथमः (ऋ॰ 10.109.2 अथर्व 5.17.2)
   सोमेन सह राज्ञा (ऋ॰ 10.97.22 तै॰ सं॰ 4.2.6.5)
   सोमं राजानमवसे (ऋ॰ 10.141.3., तै॰ सं॰ 1.7.10.3 अथर्व॰ 3.20.4)
2. ऋग्वेदसंहितायां नवमं मण्डलं समग्रमपि पवग्रमपि पवमानसोमस्तावकत्वात् 'पावमान' मुच्यते।
3. चन्द्रमा नक्षत्रणामधिपतिः (तै॰ सं॰ 3.4.5.1) सोम ओषधीनाः (मधिपतिः) तै॰ सं॰ 3.4.5.1)
   या ओषधयस्सोमराज्ञीः (तै॰ सं॰ 4.2.6.5) या ओषधीस्सोमराज्ञीः (ऋ॰ सं॰ 10.97.19.) सोमो वा ओषधीनां राजा (तै॰ सं॰ 6.1.9.1)
4. तथा चन्द्रमा दीक्षया दीक्षितः। तया सोमो राजा दीक्षया दीक्षितः (तै॰ ब्रा॰ 3.7.7.5.6)
5. एष ह वै हविषा हविर्यजति योऽदाभ्यं गृहीत्वा सोमाय जुहोति (तै॰ सं॰ 3.3.4.2) अत्र लतायास्सोमस्य चाऽभेदेन हवीरूपत्वमुक्तम्।

समये ज्योतीरूपस्य सोमस्य लतारूपेण तेन अत्यन्तसादृश्यमभेद एव वा मन्यते स्म। एवं सोमस्य चन्द्रमसश्च कश्चन भेद आसीत्। सोऽपि कालान्तरे विलीन ऐक्ये पर्यवसायित इति। परमिदमभ्यूहमात्रमन्तरा बलवत्प्रमाणेपलम्भं न सहसा किञ्चिदध्यवसातुं शक्यते। परमिदन्तु निश्शङ्कमध्यवसायपथमारोढुं प्रभवति पवित्रतमः गुणगणमण्डितः दैवैरपि प्रार्थनीयः दोषलेशासंस्पृष्टः, क्षीरी, कश्चन लताविशेषो यो देवभूमिष्वेव प्ररोहतीति।

सोमः कुत्र लभ्यते?

एवं विविधविशिष्टगुणगणालङ्कृतो देवानामपि प्रियतमस्सोमोऽयं न पुरा सुलभसम्पादनीय आसोत। क्वचिदेव तु स्थलविशेषेषु पुण्यभूभागेषु प्ररोहः प्रसृत आसीस्। तत एव स्थानविशेषादतिमहता प्रयासेन स आनेतव्य आसित। तत्राऽपि व्रीहियवादिवत् स्वयमानीय संस्कृत्य यष्टुं न शक्नोति यजमानः। किन्तु अन्येन केनचिदानाय्य, ततस्तं तदुदितैर्द्रव्यैः क्रीत्वा, ततो यजेत तेन। अतोऽन्यथाकरणे यागादृष्टमेव नोत्पद्येत। अन्यथाकृतस्य प्रायश्चित्तमपि आप्नुयात्। अतस्सोमयागमनुतिष्ठता पुरुषेण यागारम्भद्वितीयदिने यज्ञप्रयोगमध्य एव सोऽवश्यं क्रयणीयः। क्रयार्थद्रव्याण्यपि श्रुतावेवोक्तानि गोवासःप्रभृतीनि। तैरेव च क्रेतव्यः। न तु स्वेच्छागृहीतेन येन केनाचित। आनयनमप्यस्य दूराद् देशात्। न ह्ययमितरवल्लीवद् भूमौ समदेशे प्ररोहति। किन्तु क्वचिदेव पर्वतविशेषेषु स्थलविशेषेषु च। अस्ति हि मूजवान् नाम कश्चित् पर्वतो हिमवतः प्रान्ते। तत्रैव चास्योत्पत्तिर्विशेषेण श्रूयते[1] श्रुतिपुराणादौ। मूजवान्[2] पर्वतस्तु यजुर्वेदे[3] श्रूयते। स च कैलासनिकटवर्ती। ते च प्रदेशा देवावासभूमय इति कृत्वा स्वर्गसाम्यं तेषां स्वर्गत्वमेव वा स्मृतिपुराणादिषूपवर्ण्यते।[4] अतः कारणात् स्वर्गालोकादेव सोमस्यानयनं श्रुतयो विब्रुवते ऐकमत्येन। प्रायस्सर्वेष्वपि ब्राह्मणग्रन्थेषु द्युलोकादेव सोमलताया आनयनमुपवर्ण्यते। तदनुसारिणी चेयं कथा किञ्चिदिव न्यूनाधिकतयाऽनुबद्धा सर्ववेदीयानि सर्वाण्यपि ब्राह्मणान्यनुप्रविश्यास्ते सा च[5] सङ्क्षिप्तरूपेत्थम्–

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1. भवस्य दयितः श्रीमान् पर्वतो मेघसन्निभः। मूजवान् स महादिव्यो दुर्गशैलो हिमाञ्चितः।। तस्मिन् गिरौ निवसति गिरिशो धूम्रलोचनः।। (ब्रह्माण्डपु॰ 19) इत्यादि। तथा–तस्योद्देशेषु चाप्यस्ति मूजवानंशुमानपि। अत्र सन्त्यपरे चाऽपि सोमास्सोमांशुसम्भवाः।।
2. कैलाश एव वा पूर्वं मूजवत्पदेनाऽभिधीयते स्म इत्यस्ति विचारस्याऽवसरोऽत्र।
3. परो मूजवतोऽतीह्यवततधन्वा पिनाकहस्तः कृत्तिवासाः, तै॰ सं॰ 1.8.6.1 तथा द्रष्टव्यमन्यत्रापि मै॰ सं॰ 1.10.27 कठ॰ सं॰ 9.7.33 माध्य॰ सं॰ 3.61, काण्व सं॰ 3.70 तथा श॰ ब्रा॰ 2.5.3.17।
4. द्रष्टव्यं–कुमारसम्भवे–
   दिवं यदि प्रार्थयसे वृथा श्रमः पितुः प्रदेशास्तव देवभूमयः। (कु॰ 5.45)
5. कद्रुश्च वै सुपर्णी चाऽऽत्मरूपयोरस्पर्द्धेताम्। सा कद्रुस्सुपर्णीमजयत्' इत्यादि, तै॰ सं॰ 6.1.6.1।

श्रुतिषु सोमाहरणकथा

कद्रूः सुपर्णी चेति कश्यपस्य प्रजापतेर्द्वे भार्ये आस्ताम्। तयोर्द्वयोः स्वस्वसौन्दर्यविषये कदाचिद्विवादो महानजनिष्ट। पणबन्धपूर्वकं विवदमानयोरनयोः कद्रूः जेत्री संवृत्ता। जिता च सुपर्णी जैत्र्या दासीभावमवाप। आत्मनो दासीभावान्मोक्षमीहमानया तया सुपर्ण्या प्रार्थिता कद्रूः त्रिदिवस्थस्य सोमस्याहरणेन दानेन च तस्या दास्यान्मोक्षमभिदधे। सर्पाणां माता कद्रूः। ताक्ष्यमाता सुपर्णी (विनता) सा स्वयं सोममानेतुमशक्नुवाना वृत्तमिदं स्वसुतेभ्यश्छन्दोभ्यः कथयामास। गायत्र्यादीनि[1] सप्त छन्दांस्येव तत्सुताः। ते च श्रुत्वैवैतत् सोमस्याहरण उद्यता अभूवन् तत्र जगती[2] त्रिष्टुभ् (छन्दसी) क्रमशः सोमानयनाय दिवं गच्छन्त्यौ तत्र तमन्विष्य बहुधा श्रान्ते, अन्ततस्तमलब्ध्वैव प्रत्यावृत्ते। एकैकस्याः द्वे द्वे अप्यक्षरे क्वचित् पतिते। ततो गायत्री चतुरक्षरा सती अजामेकां स्वसाह्यायेतो गृहीत्वा, सोमस्थानं गत्वा, तत्रत्यमन्धं तमः स्वानीतयाऽजयाऽपवार्य, तत्रैव सोमसमीपे परिपतितानि जगतीबृहत्योश्चत्वार्यक्षराणि गृहीत्वा स्वेन संयोज्य, अष्टाक्षरा भूत्वा द्युलोकात् सोममाहृतवती। आहरणकाले सा खगरूपं धृत्वा सोमं त्रिधा विभज्य, एकेकैन पादेनैकैकं भागं, मुखेन चैकं गृहीत्वाऽऽनयन्ती मुखगतभागस्य रसं चूषति स्म। ततस्स भागो नीरसो जातः। एवमानीयमानस्स सोमः मध्येपथं विश्वावसुनाम्ना गन्धर्वेण केनचित् प्रबलेन बलान्मुषितः स्वगृहेऽवस्थाप्यते स्म। दिनत्रयं यावत् स तत्रैवाऽन्तर्हित आसीत्। ततो देवा वृत्तमिदमवगत्य, चिरात् सोमं पिपासवः वाग्देवीमेकहायनीं गां विधाय तया तं गन्धर्वेभ्यो निरक्रीणन्। पुनस्सा गायत्री ताक्ष्यरूपधरा सोमं तं देवेभ्यो गृहीत्वा भुवमानीय कद्रूवै दत्त्वा तेन स्वमातुर्दास्यममूमुचत्'' इति। एवं सोमलता प्राप्ता देवैः ततो मनुष्यैरिति।''

सोमागमनप्रकारेऽल्पीयान् भेदः श्रुतिषु

सोमागमनप्रकारे श्रुतिष्वेवाल्पीयान् भेदो दरीदृश्यते। ऐतरेये[3] सोमस्य गन्धर्वसमीपावस्थितिमारभ्यैव प्रवृत्ता कथा।[4] तैत्तिरीयमाध्यन्दिनशाखयोः कद्रूसुपर्णीविवादमारभ्य। तथैव[5] काठकसंहितायामपि। तैत्तिरीय-संहितागता सैवानुपूर्वी प्रायेण काठकेऽप्युपलभ्यते। तैत्तिरीयेऽन्यत्रापि[6] कथेयं प्रासङ्गिकतया सूचिता।

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1. गायत्री, उष्णिक्, अनुष्टुप्, बृहती, पंक्तिः, त्रिष्टुप्, जगती, इति सप्तछन्दांसि। तत्र गायत्री षडक्षरा लोके एकस्मिन् पादे, चतुष्पादा च; वेदेऽष्टाक्षरा त्रिपदा च। उष्णिहि सप्त, अनुष्टुभि अष्टौ, बृहत्यां नव, पंक्तौ दश, त्रिष्टुभि एकादश, जगत्यां द्वादश चाक्षराण्येकस्मिन् पादे।
2. जगत्युदपतत्, त्रिष्टुगुदपतत्, गायत्र्युदपतत् इत्यादि द्रष्टव्यम्।
3. सोमो वै राजा गन्धर्वेष्वासीत्। (ऐ॰ ब्रा॰ 5.2.13.3)
4. कद्रूश्च वै सुपर्णी चात्मरूपयोरस्पर्द्धेताम्। (तै॰ सं॰ 6.1.6.1)
5. स एव पाठः (कठ सं॰ 23.10)। **दिवि वै सोम आसीत्। ते देवा एते माये असृज्यन्त सुपर्णी च कद्रूं च** (मा॰श॰ 3.2.4.1) **सोमो वा अमुनासीत्। ते देवा गायत्रीं प्राहिण्वन्। इत्यादि** (मैत्रायणीयसंहितायाम् 3.7.7)
6. तृतीयस्यामितो दिवि सोम आसीत्, तं गात्र्याहरत् (तै॰ सं॰ 3.5.7.2, तै॰ ब्रा॰ 3.2.1.1) कठसंहितायां विस्तृततरमिदमिति-वृत्तम् (कठ॰ 24.10) एते वा एतं गन्धर्वा अगोपायन्नमुष्मिटन् लोके। तं गायत्र्याहरत्। इत्यादि (कठ॰ 24.6)

सत्यप्येवमल्पीयसि क्वचित् सन्दर्भभेदे सामान्यस्वरूपं न भिद्यते। एतेनास्माकं भारतदेशे निकटप्रदेशेषु सोमलता नासीत्। परं जातायामावश्यकतायां प्रदेशान्तरादेव हिमवतः प्रान्तादेः सोढ्वाऽपि महत् कृच्छ्रं, यागाद्यर्थमानीता सेति प्रतीयते। अनन्तरस्मिन् कालेऽपि साऽत्र समभूमौ न प्ररोहतीति दौर्लभ्यमितो नापगतं तस्याः। यतोऽर्वाचीनकालिका वैद्यकग्रन्था अपि चरकसुश्रुतादयः पुराणानि च सोमस्य समभूमावनुत्पत्तिं क्वचिदेव तु पर्वतविशेषेषु तस्य प्ररोहं[1] कथयन्ति। एवं सत्यपि तस्य तादृशे दौर्लभ्ये येन यागानुष्ठानं परमेकैकस्याऽपि त्रैवर्णिकस्य नितरामावश्यकमासीत्। यस्य गृहे पूर्वे त्रयः पुरुषाः सोमयागं नान्वतिष्ठन् स दुर्ब्राह्मणो मन्यते स्म। स सामाजिकेभ्यो धार्मिकेभ्यश्च व्यापारेभ्यो बहिष्कारं प्राप्नुवान् आसीत्। यदि च स सोमयागमनुतिष्ठासति मध्ये काले सोमपानविच्छेदजनितमघं प्रायश्चित्तेन[2] वेदोदितेन पूर्वमपाकृत्यैव यागमनुष्ठातुमधिकुर्यात् नाऽन्यथा।

सोमयाग-विलोपः

कृच्छ्रेणाऽपि सम्पाद्य सोमं समग्रे भारतदेशे यागा अनुष्ठिता इति जानीमो वयमार्षग्रन्थेभ्यः, प्राचीनतमकाव्यादिभ्य ऐतिहासिकग्रन्थेभ्यश्च। परं वैदिकयज्ञानामनुष्ठानपरिपाटीयमल्पानां महतां वा विन्ध्यस्योत्तरदेशेषु सर्वथा विलोपमुपगता। विन्ध्यस्य दक्षिणतोऽपि क्वचित् गोदावर्यास्तटेषु वैरल्येन, कावेरीतीरे चाऽत्यल्पशश्च द्विचतुरानुष्ठानरूपेण कथं कथञ्चिदात्मानं धारयन्त्यास्ते। न जाने कालस्य कुटिला गतिः किमितः परं कीदृशं च फलं प्रसोष्यत इति।

पूतीकेन सोमयागानुष्ठानम्

एवमेतादृशानुष्ठानैकपरा विबुधा अपीदानीन्तनाः न मुख्यस्य सोमस्य स्वरूपं जानन्ति। पूतीकाख्यं लताविशेषमेव सादृश्यात् तत्स्थाने कुर्वाणास्तेनैव सोमयागमनुतिष्ठन्ति सर्वमपि सौमिकं व्यवहारं तत्रैव कुर्वन्तः। तत्र च 'सोमाभावे[3] पूतीकानभिषुणुयात्' इति वचनं प्रमाणयन्तः सौमिका गुणाः केचनांशतोऽपि तत्र सन्तीत्यवगच्छन्तः सोमसदृशेऽपि सोमबुद्धिं कृत्वाऽनुतिष्ठन्ति। स तु लताविशेषः पूतीकाख्यो नातिकठिनतया दक्षिणदेशे सर्वत्रोपलभ्यते। उत्तरदेशे तु नान्विष्टमवसराप्राप्तेः। तत्र सोमयागमनुतिष्ठासुस्त्रै-वर्णिकः सोमयागसङ्कल्पात् पूर्वमेव पूतीकोत्पत्तिस्थानमवगत्य, ततस्तमानीय, अन्येन वाऽऽनाय्य ततो

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1. हिमवत्यर्बुदे सह्ये महेन्द्रे मलये तथा। श्रीपर्वते देवगिरौ गिरौ देवसहे तथा।। पारियात्रे च विन्ध्ये च देवसुन्दे ह्रदे तथा उत्तरेण वितस्तायाः प्रवृद्धा ये महीधराः। पञ्च तेषामधो मध्ये सिन्धुनामा महानदः। हठवत् प्लवते तत्र चन्द्रमास्सोमसत्तमः।। (सुश्रुतनि॰ चिकि॰ अ. 29)
2. ऐन्द्राग्नं पुनरुत्सृष्टमालभेत य आतृतीयात् पुरुषात् सोमं न पिबेत्, विच्छिन्नो वा एतस्य सोमपीथो यो ब्राह्मणस्सन् आतृतीयात् पुरुषात् सोमं न पिबति। (तै॰ सं॰ 2.1.5-4)
3. 'सोमाभावे पूतीकानभिषुणुयात्' इति वचनं वैदिकमेव मन्वते सर्वेऽपि प्रामाणिकाः। परं वचनमिदमिदानीमुपलभ्यमान-संहिताब्राह्मणग्रन्थेषु कुत्रापि नोपलभामहे। पूतीको नाम लताविशेषः यत्र पत्राणि न सन्ति।

यागं सङ्कल्पेत। सोमयागसङ्कल्पात् द्वितीयस्मिन् दिवसे यागमध्ये एकहायन्या गवा, अन्यैश्च वस्त्रादिभिर्नवभिः द्रव्यैः तं कस्माच्चित् पुरुषात् क्रीणीयात्। क्रीत्वा च क्रयणादारभ्य दिनत्रयं यावत् राजार्हायामवस्थाप्य तमासन्द्यां, प्रतिदिनं सायं प्रातर्जलेनाऽऽसिच्य[1] यथा स शुष्को न भवेत् तथा संरक्षेत्। चतुर्थदिनस्यापररात्रे सोमस्य तस्याऽभिषवौपायिकानि पूर्वाङ्गाण्यनुष्ठाय, ततः प्रातःकाले यथोक्तमभिषुत्य सोमं[2] ग्रहेषु चमसेषु तमापूर्य तत्सम्बद्धा देवताः स्तोत्रशस्त्रादिभिः स्तुत्वा, अनन्तरं तस्यै तस्यै देवतायै तमाहवनीये हुत्वा, होमावशिष्टं रसैकदेशं ऋत्विजो यजमानश्च भक्षयेयुः। एवं[3] सवनत्रयेऽपि क्रियत इति साधारणो विधिः। अयमेकदिननिर्वर्त्यव्यापारसमूहयुतो याग एकाह इत्युच्यते। एवमनेकदिनसाध्या न केवलम्, अनेकवर्षसाध्या अपि सोमयागाः श्रुतिषु चोदिता इति पूर्वमुक्तम्।

सोमरसो मादको वा?

(अत्र पाश्चात्यानां केषाञ्चन विदुषामाशयः)

सोऽयं सोमरसः पीतमात्रस्सन् मदमुत्पादयति पातुः। यजमानेन दत्तं सोमरसं पीत्वा मत्तास्सन्तो देवाः तदा तदा युद्धे स्वशत्रूनसुरानजयन्। यष्टारमन्वगृह्णंश्च बहुभिर्दानैरिति बहुशः शृणुमो वैदिकवचोभ्यः।[4] सोमरसं पीत्वैव मदेनाऽऽविष्टः शक्रः स्वशत्रूनायोधने पराजेतुमुत्सहते स्म। रीतिरियमेवाऽऽद्रियते स्म मनुजैरपि तदा तदा। अत आर्यावर्तनिवासिनामार्याणां प्राचीनानां किमप्यपूर्वमिदं मादकं मोदकं वा पानमासीत्, येन मत्तास्सन्त आत्मानमपि विस्मृत्य दुःसाध्यमसाध्यं वा कार्यं सुखेनासाधयन्। अतो मदजनिका पानपरिपाटिरियं पूर्वमार्येषु सर्वसाधारणी सुप्रसृता चाऽऽसीदिति पाश्चात्याः पण्डितवराः साटोपमात्मीयमाशयमाविश्चक्रुर्ग्रन्थरूपेण लेखरूपेण च। तेषु केषाञ्चिद्वचनान्युद्ध्रियन्तेऽधो विषय-

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1. इदं च जलासेचनं सोमाप्यायनमित्युच्यते याज्ञिकसम्प्रदाये।
2. उपरि बिलः मध्ये तनूकृतः अल्पोलूखलाकारः ऊर्ध्वपात्रविशेशो ग्रहः। चतुरस्रो गर्तवान् ग्रहणार्हमुष्टियुतः पात्रविशेषश्च-मसः। उभयमपि दारवमेव।
3. प्रातः, मध्यन्दिनम्, सायमिति भागत्रयमह्नः। तत्र यस्मिन् समये सोमलतां पाषाणेन कुट्टयित्वा रसं निष्पीड्य; तस्य होमभक्षणादिकं क्रियते स सर्वोऽपि व्यापारस्तत्तत्सवनपदेन व्यवह्रियते। यथा—प्रातःकाले क्रियमाणो व्यापारः प्रातस्सवनमिति। सायंकालिकस्य तु तस्य तृतीयसवनमित्येव व्यवहारः न तु सायंसवनमिति। सोमः सूयते अभिषूयते रसरूपेण निष्कास्यतेऽस्मिन्निति व्युत्पत्तिरत्र बोध्या। षुञ् अभिषवे इति धातुः।
4. **ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते।** (ऋ॰ सं॰ 1.53.6)
   अर्वाह्वे हि सोमकामं त्वाहुः अयं सुतस्तस्य पिबा मदाय। (ऋ॰ सं॰ 1.104.5)
   इन्द्रो मदाय वा वृधे शवसे वृत्रहा नृभिः। (1.81.1) **मदे मदे हि नोददिः** (1.81.7)
   अस्य पीत्वा मदानां देवो देवस्यौजसा। विश्वाभिभुवना भुवत्। (ऋ॰ 8.92.6)

विवेचनाय।[1] तस्याऽयं सारभूतोंऽश। सोमयागानुष्ठानस्य मुख्यमिदमुद्देश्यम्–यदिन्द्रादयो देवा यजमानं किञ्चिन्निमित्तीकृत्य सोमरसं पाययन्ति। पीतमात्रश्च स तानिन्द्रादीन् मादयति। मत्ताश्च ते देवा यजमानाभिलाषमापूरयन्ति। अतश्च सोमपानमिदं सुरापानवन्मदोत्पादकमित्येव परिनिष्ठित आशयो हेन्रीमहाशयस्य, अन्येषामपि केषाञ्चन।

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1. (a) The essence of Soma sacrifice is the gift to Indra and the gods of the strong intoxicating liquor which impels them to be mighty and richly to reward their votaries and this is the conclusion reached by Victor Henry in his careful study.
(Taittiriya Sanhita. Vol II, Introduction, P. 121) (A.B. Keith.)

(b) It is an accepted fact with each people that Soma was an intoxicating drink, and that it was regarded as the tipple of the gods, inspiring them to those valorous deeds which men craved of them. (Bloomfield, Religion of the Veda, P. 143)

(c) The intoxicating power of Soma is chiefly and very frequently, dwelt on in connection with Indra whom it stimulates in his conflict with the hostile demons of the air.
(A.A. Macdonell, History of Sanskrit Literature, P. 98)

(d) The Indians of the Rigveda were acquainted with at least two kinds of spirituous liquor. Soma was the principal one. Its use was, however, restricted to occasions of a religious character such as sacrifices and festivals.
(A.A. Macdonell, History of Sanskrit Literature, P. 165)

(e) That intoxicating drinks were in common use in vedic times cannot be questioned. In Hymn No. 1.191.10 we read the words : 'I deposit the poison in the solar orb like a leather bottle in the house of a vendor of spirits' which clearly proves that wine was, kept in leathern bottles and sold in the bazaar. Dr. Rajendra Lal Mitra is very decided upon the fact that the earliest Brahman settlers were a spirit-drinking race and indulged largely in Soma beer and strong spirits, in the sense of intoxicating drinks.
(Vedic Religion by K.S. Macdonald, p. 62)

(f) The drink so often spoken of in the Vedic times as Soma or Soma juice is now admitted; we believe, by the best sanskrit scholars to have been intoxicating. The numerous references to it in the Rigveda Sanhita are consistent only with such as interpretation....... the Soma juice the part of hops in beer. Its effects on gods and men were those of alcohol.
(K.S. Macdonald, Vedic Religion, p. 66)

(g) Canon Rawlinson writes in the Sunday at Home thus : No doubt the origion of the Soma ceremony must be referred to the exhilarating properties of the fermented juice and to the delight and astonishment which the discovery of them existed in simple minds. But exhilaration is a very different thing from drunkenness; and though orientals do not often draw distinction, we are scarcely justified in concluding without evidence than any which has been advanced as yet, that the Soma ceremony of the Hindus was in the early ages a mere Bacehenalian orgy, in which the worshippers themselves in honour of approving deities. Exhilaration will sufficiently explain all intoxicated that is said of the Soma in the Rigveda and it is charitable to suppose that nothing more was aimed in the Soma ceremony. (K.S. Macdonald, Vedic Religion, pp. 70-71)

[अत्र एकेन महाशयेन योऽभिप्रायः प्रकाश्यते तमेव सर्वेऽन्येऽपि पण्डिता अनुमोदन्तेऽनुवदन्ति च। तत्र वेदेषु

परमिदं वस्तुतत्वापलापे प्रयतनमेव। यतो हि सोमरसस्य मदजननस्वभाव एव नास्ति। स पीतस्सन्नुत्साहं पातुस्तत्तत्कार्येषूपजनयति। कवयितुः कल्पनाशक्तिमुपचिनोति। शारीरं बलपुष्टि-सौष्ठवादि-कमभिवर्द्धयतीत्येतावन्मात्रम्, न तु बुद्धिविकाररूपमदोत्पादकता तस्य। परमन्ये बहवो गुणाः श्रूयन्ते सोमे। अनेकशतवर्षजीवित्वम् जरतोऽपि तारुण्योत्पत्तिः, बुद्धिपाटवोत्पादनम्, कृच्छ्रसहनशीलता इत्यादिभिर्गुणगणैस्सह परमपवित्रतासम्पादनमपि तस्य मन्त्रेषु शतशः श्रूयते। तेषु च द्वित्रा मन्त्रा भाष्येण सहाऽधोनिर्दिष्टाः।[1]

यदि तु पीतस्य सोमस्य मदजनकता स्यात् तर्हि तस्य पापापनोदकता न कदापि अश्रोष्यत। नहि श्रुतिषु स्मृतिषु वा सुरायाः पापनिवर्तकता श्रुता कुत्राऽपि। यतस्सा पीतमात्रैव सती पातुर्विकलयति बुद्धिम्। न केवलं बुद्धेर्वैकल्यमुत्पादयति प्रायस्सर्वेषामिन्द्रियाणां विवशतामापादयति। सुरापः पुरुषः कृत्याकृत्यविवेकशून्यो भवति। सुरापानं तु सर्वथा निषिद्धं निन्दितं च त्रैवर्णिकस्य श्रुतिषु स्मृतिषु च। कदाचित्कस्यचिदेवं शङ्कोदियात्–रागप्राप्तस्य स्वतन्त्रस्य सुरापानस्य श्रुतिस्मृत्यादिषु सत्यपि निषेधे यज्ञसम्बन्धिनस्तस्य (यज्ञे देवताभ्यो हुत्वाऽवशिष्टस्य) पानं[2] श्रुत्यैव चोदितमिति, तदपि

सर्वत्राऽपि मदशब्दः प्रयुज्यमानो हर्षपरक एव। न तु मदप्रतिपादकः। सोमरसस्य मदोत्पादकता नैवास्ति इति सप्रमाणोदाहरणं निरूपितमस्माभिर्मूले। तेनैवेदं समाहितं भवति, नाऽधिकं वक्तव्यमपेक्षत इत्युत्पश्यामः। उदाहरणविशेष परं किञ्चिद्वक्तव्यम्। तदुच्यते–ऋग्वेदे विषहरणमन्त्रोऽयं श्रूयते–**सूर्ये विषमासजामि दृतिं सुरावतो गृहे** (ऋ॰ सं॰ 1.191.10) इति। अत्र भाष्यं सायणीयम्–अहं विषावृतोऽगस्त्यः सूर्ये सूर्यमण्डले विषमावृत्य आसजामि आसक्तं करोमि। तत्र दृष्टान्तः–सुरावतो गृहे सुरानिर्मातृसदने दृतिमिव चर्ममयं सुरापात्रमिव। यथा तत्कर्तुर्न दोषाय भवति तद्वदादित्यस्य विषं न बाधकमित्यर्थः इति। अनेन सुरानिर्मातुर्गृहे दृतेरवस्थितिमात्रमनूद्यते। स च स्वजीवनार्थं निन्दितं कर्म करोति। एतावता सर्वे भारतीयस्तदेव कर्म कुर्वन्त आसन्। सुरानिर्माणमेषां प्रतिगृहं प्रचलति स्मेत्यादिकथनं कथं नोपहासाय भवतीति सुधिय एव विभावयन्तु।]

1. (a) त्रिभिष्ट्वं देव सवितः + अग्ने दक्षैः पुनीहि नः॥ (ऋ॰ सं॰ 9.67.26) अत्र सायणभाष्यम्–हे देव स्तुत्य सोम! पवमानगुणविशिष्टत्रिभिर्धामभिः अग्निवायुसूर्यात्मकैः त्रिभिः शरीरैः नः अस्मान् पुनीहि परिशुद्धान् कुरु।
   (b) **उभाभ्यां देवसचिवः पवित्रेण सवेन च। मां पुनीहि विश्वतः॥** (ऋ॰ सं॰ 9.67.25) हे देव द्योतमान सोम! त्वं पवित्रेण पापशोधकेन त्वदीयेन तेजसा सवेन सोमाभिषवेण च एताभ्यामुभाभ्यां विश्वतः सर्वतः मां पुनीहि पूतं कुरु (सायणभाष्यम्)।
   (c) **पवमानरुचा रुचा** (ऋ॰ 9.65.2) हे पवनमान शुद्ध सोम!
   (d) **अर्कः पवित्रं रजसो विमानः पुनाति देवानां भुवनानि विश्वा। पवित्रं वै सोमः**, इत्यादयो मन्त्रा अत्यत्रानुकूलाः।
2. (a) **अर्द्धं वै प्रजापतेरात्मनो धैर्यमासीत्, अर्द्धं माल्व्यम्, यद्धैर्यमासीत् तत् पुरस्तादकुरुत, यन्माल्व्यं तत् पश्चात् पर्यौहत, यद्धैर्यं सोमो वै सः ततो ब्राह्मणसृजत तस्मात् ब्राह्मणस्सर्व एव ब्रह्माभिधीरो यन्माल्व्यं सुरा वै सा.......पाप्मा वै माल्व्यं तस्मात् ब्राह्मणसुरां न पिबेत् पाप्मनाऽऽत्मानं नेत्संसृजा इति** (मै॰ सं॰ 2.4.2)।
   (b) **अर्द्धं वै प्रजापतेर्माल्व्यमासीत्,......सुरा वाव सा पाप्मा वैमाल्व्यं तस्मात् ब्राह्मणस्सुरां न पिबति पाप्मना नेत्संसृज्या इति** (काठस॰ 12.12)।

विविच्यमानं क्षणमात्रमपि नावस्थातुं शक्नोति। यतो हि यज्ञेऽपि हुतावशिष्टायास्सुराया अन्यस्मा एव कस्मैचिदृत्विग्यजमानव्यतिरिक्ताय परिक्रीताय निन्दिताय दानं विधीयते। तथाहि–

सन्ति वेदेषु विहिता लक्षाधिकाः पवित्रतमा यागाः। तेषु वाजपेयाख्यमेकं सोमयागम् एकं च सौत्रामणीसंज्ञकं पशुयागं मुक्त्वा, यागान्तरे क्वचिदपि न सुरासम्बन्धः श्रुतः। तत्रापि सौत्रामण्यां तावत् तेन यागमात्रम् अग्नौ हविःप्रक्षेपयुक्तं विहितम्। न तु तस्य भक्षणं यागान्तरवदृत्विजां यजमानस्य वा। किन्तु भक्षणाय कञ्चित् ब्राह्मणं धनेन परिक्रीणीयादिति तत्र विधिः।[1] तत्र भक्षणजन्यं पातकमङ्गीकृत्यापि धनलोभाद्यः प्रवर्तते ब्राह्मणब्रुवः तं परिक्रीणीयात्। तादृशस्याऽपि तस्याऽलाभे यागावशिष्टायास्सर्वस्या अपि सुरायाः वल्मीकच्छिद्रेषु शतच्छिद्रयुतायां[2] कुम्भ्यां च क्षारणणस्य विहितत्वेन तत्र शेषस्यैवाभावात् पानस्याप्रसक्तेः।

एवं वाजपेयेऽपि सोमग्रहैस्साकं सुराग्रहान् यागार्थं विधाय, यागानुष्ठानानन्तरं अवशिष्टस्य ऋत्विग्भिर्यजमानेन च भक्षणं, सुरायास्तु वैश्येभ्य[3] एव निन्दितेभ्यो दानं विहितम्। तत्रैवैतस्या निन्दाऽपि[4] कृता बहुधा सोमप्रशंसया सह। अतश्च महत्यपारे वेदार्णवे उच्चावचयज्ञजातानां लक्षाधिकानां विधायके द्वित्रेष्वेव यागेषु सुराया विधानम्, तदपि च देवतोद्देश्यकत्यागमात्रे, न तु भक्षणे, भक्षणार्थं तु कश्चित् ब्राह्मणाधमो वैश्याधमो वा अनाय्य पाय्यते, तस्याऽप्यलाभे वल्मीकच्छिद्रे प्रासनम् अग्नौ

(c) अस्या एव श्रुतेरर्थं श्लोकेनानुवदति मनुः–
सुरा वै मलमन्नानां पाप्मात्र मलमुच्यते। तस्माद् ब्राह्मणराजन्यौ वैश्यश्च न सुरां पिबेत्॥ इति (म॰ स्मृ॰ 11.93)।

(d) **अन्नस्य वा एतच्छमलं यत्सुरा पाप्मैव खलु वै शमलम्।** (तै॰ ब्रा॰ 1.3.3.6)।

(e) **अशिव इव वा एष भक्षो यत् सुरा ब्राह्मणस्य।** (श॰ ब्रा॰ 12.8.1.6) माल्व्यं=मलरूपम्=शमलम्=मलमेव।

1. (a) **ब्राह्मणं परिक्रीणीयादुच्छेषणस्य पातारम्। यदि ब्राह्मणं न विन्देत्। वल्मीकवपायामवनयेत्** (तै॰ ब्रा॰ 1.8.6.2)। उच्छेषणं होमशेषः।

(b) ब्राह्मणं + पातारम् (आप॰ श्रौ॰ 19.9.3) अत्र **कपर्दिभाष्यम्**–ब्राह्मणं ग्रहशेषस्य पातारं परिक्रीणीत। तस्याऽपि सुरां पिबतः पातकम्। न तु यजमानस्य तमत्र कार्ये नियुञ्जतः। ब्राह्मणं परिक्रीणीयादुच्छेषणस्य पातारमिति श्रुतेः॥

2. **शतातृण्णायां समवनयति** (तै॰ ब्रा॰ 1.8.6.2) शतातृण्णाच्छिद्रशतयुता कुम्भी।

3. **वाजसृद्भ्यस्सुराग्रहान् हरन्ति, अनृतेनैव विशश्सं सृजति** (तै॰ ब्रा॰ 1.3.3.7) वाजसृतः अन्नस्यार्जयितारो वैश्याः, तेभ्यः सुराग्रहान् सोमरहितान् दद्युः (सा॰ भा॰)।

4. **पाप्मा वै सुरा।** (काठ॰ 12.10) अनृतश्सीसम्। अनृतं सुरा। (का॰ 12.10) **अन्नस्य वा एतच्छमलम्, यत्सुरा। पाप्मैव खलु वै शमलम्॥** (तै॰ ब्रा॰ 1.3.3.6), **प्राणभक्षमेके** (कात्या॰ श्रौ॰ 19.3.18) आघ्राणं प्राणभक्ष इत्युच्यते। परिक्रीतो वा वैश्यराजन्ययोरन्यतरः। अङ्गारेषु वा बहिष्परिधि दक्षिणतो जुहुयात्॥ प्रथमसूत्रे पानकर्ता राजन्यो वैश्यो वा विधीयते। द्वितीयसूत्रेऽङ्गारेषु होम एव।

होमो वा, तत्राऽपि सौत्रामण्यां विकल्पः इत्येवमादिकं निर्बन्धं पश्यन्तो वयं–कथं वेदे सुरापानं यागेषु निराबाधं प्रसृतमासीत्–इत्यभ्युपगन्तुं प्रभवामः। अतः पाश्चात्यानां कथनमिदं विदुषां कियदवधि सत्यतां भजत इति सुधिय एव विभावयन्तु वैदिकवाङ्मयपरिशीलिनः पौरस्त्याः पाश्चात्या वा। किमधिकलेखनेन?

वेदस्थो मदशब्दो हर्षवाचकः

एवमेव सोमरसस्य मदोत्पादकता कदाऽपि नास्तीति निरूपितं पूर्वमस्माभिः। सति चैवं तेषु तेषु मन्त्रेषु यो मदशब्दः प्रयुक्तः स सर्वोऽपि[1] हर्षपरकः स्तुतिपरो वा। न तु बुद्धिविकाररूपावस्थाविशेष-परक इत्येव निश्चेतव्यं भवति। अत एव यत्र यत्र वेदेषु सोमरसपानेन मदोत्पत्तिः श्रूयते स सर्वोऽपि हर्षविशेष एव। निरतिशयतृप्तिर्वा इत्येव सुवचम्। एवमेव वेदभाष्यकारः आचार्यः सायणोऽपि वेदभाष्येषु व्याचष्टे। 'सोमपानेनातितरां हृष्टा इन्द्रादयोऽमराः यजमानाभिलषितं पूरयन्ति' इत्येव तन्मन्त्राणां हृदयम्। मदशब्दस्तु वैदकसाहित्ये हर्ष एव प्रयुज्यते। 'मदी हर्षग्लेपनयोः' भ्वादिः, 'मदिस्तुतिमोदमदस्वप्नकान्तिगतिषु', भ्वादिः, 'मदी हर्षे' दिवादिः', 'मद तृप्तियोगे' चुरादिः। एते चत्वारो मदधातवः। अत्र सर्वत्रापि हर्षरूपोऽर्थोऽनुगतो वर्वर्ति। क्वचित् सत्यपि प्रयोगे मनोविकाररूपार्थे स्थलविशेषमनुसृत्य अन्यत्र सर्वत्र हर्षरूपार्थे एव प्रयोगं पश्यामो वयम्। अतश्च भाष्यानुसारेण तत्तत्प्रकरणानुसारेण च सोमपानस्थले सर्वत्र हर्षरूप एवार्थो मदपदस्य स्वीकर्तव्यो भवति। सायणाचार्य-स्येवान्येषामपि भाष्यकाराणां मदधातोस्तृप्तिरेवार्थोऽभिमतः। एतादृशानि परश्शतानि स्थलानि वेदभाष्ये प्रदर्शयितुं शक्यन्ते। दिङ्मात्रमिहाधष्टिप्पण्यामुद्ध्रियते।[2]

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1. **प्रमन्दिने पितुमदर्चतावचः** (ऋ॰ 1.10.1) **अत्र सायणभाष्यम्**-मन्दिने मदिस्तुतिमोदमदस्वप्नकान्तिगतिषु। तदुक्तं यास्केन-मन्दी मदयतेः स्तुतिकर्मण इति। मन्दिने स्तुतिमते स्तोतव्यायेन्द्राय।
2. **इन्द्रधेनाभिरिह मादयस्व धीभिर्विश्वाभिश्शच्या गृणानः।** (ऋ॰ सं॰ 10.104.3)
   (a) **अत्र सायणः**–विश्वाभिर्धीभिः सर्वैः कर्मभिश्च इह अस्मिन् यागे मादयस्व हृष्टो भव। मद तृप्तियोगे आत्मनेपदम्। द्रष्टव्यं अथर्ववेदभाष्यम् 20.26.7
   (b) **ता वज्रिणं मन्दिनं स्तोम्यं मदे** (ऋ॰ सं॰ 10.96.6) सा॰ भा॰ मन्दिनं मोदमानम्। (अथ॰ 20.36.6) मन्दिनं मोदमानम् हृष्यमाणम्।
   (c) **इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन् यज्ञे मन्दसाना वृषण्वसू।** (ऋ॰ 4.50.10) (अ॰ 20.13.1) ऋ॰ भा॰ मन्दसाना हृष्यन्तौ। अथ॰ भा॰ मन्दसाना हृष्यन्तौ। अथ॰ भा॰ मन्दसाना हृष्यन्तौ युवां सोमं पिबतम्।
   (d) **विष्णुपुराणेऽपि**–अमाद्यदिन्द्रस्सोमेन दक्षिणाभिर्द्विजातयः। (वि॰ पु॰ 4.1.18) व्याख्या–अमाद्यत् सोमपानेनाऽतितृप्त्या हृष्टो बभूवेत्यर्थः।
   (e) **तं ते मदं गृणीमसि** (ऋ॰ 8.15.4) हे इन्द्र ते त्वदीयं **मदं** सोमपानजनितं **हर्षं** गृणीमसि प्रशंसामः। द्रष्टव्यं अथर्ववेदः 20.61.1

किञ्च यत्र सोमरससम्बन्धमन्तरा चरुपुरोडाशादीनामेव औषधहविषां दानं देवताभ्यः तत्राऽपि तल्लक्षणेन देवानामुपवर्णितो[1] मदः प्रायेण। तत्र चरुपुरोडाशादिभिः मनोविकाररूपो मदः कदाऽपि नोत्पद्यते। तत्र केवलं हर्ष एवार्थः स्वीकर्तव्यो भवति, नाऽन्या गतिः। सति चैवं **'मदी हर्षे'** दिवादिर्वा **'मद तृप्तियोग'** इति चुरादिर्वा विकरणान्तरयुतो वाऽविशेषेणोपात्तो मदधातुर्हर्षप्रतिपादनायैवेति युक्तमुत्पश्यामः। अतो हर्षमात्रं मदधातोस्सोमप्रकरणेऽर्थः। स च सोमरसपानेनोत्पद्यत इति तत्पातार इन्द्रादयो देवा मदान्विता वर्ण्यन्ते। सोमरसपानेनाऽऽलस्यमपगच्छति। उत्साहः प्रवर्द्धते कार्येषु। बुद्धेर्विकासः कश्चनाऽन्यादृशो भवति। अत एवेन्द्रादीनां सोमपानेन प्रवृद्धबलपुष्टिधैर्यवीर्याणां युद्धेषु तत्र तत्र जयः श्रूयत इति कथनमेव युक्ततरं सङ्गच्छते। न तु निषिद्धस्य, सभ्यसमूहानर्हस्य, पातित्यावहस्य, चित्तविकृतिं विसंज्ञतारूपामुत्पादयितुं सुराद्रव्यस्य पूततमानां देवानां तेषु तेषु पवित्रतमेषु यज्ञेषु प्रियतमपानार्हताकल्पनमिति।

सोमामृतयोरभेदः

तत्र श्रुतिस्मृतिपुराणादिषु देवानामन्नतया पेयतया वा (देवानां भोजनं) यदुपवर्णितममृतं तदिदं सोमरसान्नातिरिक्तमिति प्रतीयते। सोऽयमाशयः महाभारतेन पुराणान्तरैश्च पोपुष्यते। तथाहि–महाभारते आदिपर्वणि अमृताहरणकथोपवर्णिता। संक्षिप्ता सा कथेत्थम्–देवा[2]सुरयुद्धे पराजिता देवा स्वस्वस्थानात् प्रच्याविताः पुनः स्वस्थानलाभाय, असुरैस्सह सन्धाय क्षीरोदधिं मथित्वा, ततोऽमृतमुद्धृत्य, पानकालेऽसुरानतिसन्धाय, यथेष्टं तत् पीत्वा, अवशिष्टमिन्द्रसमीपेऽस्थापयन्निति, तच्च तत्रैव सुरक्षितं वर्तत इति च पूर्वकथा।

ततः कदाचित् कद्रूर्नागमाता, विनता च गरुडमाता सायं समुद्रस्य तीरं गते, तत्र दूरे चरन्तमुच्चैःश्रवसं तुरगमवलोक्य तत्पुच्छवर्णविषये (पुच्छः श्वेतः कृष्णो वा) विवदमाने अभूताम्। विवादावसाने अन्यतरपराजये पराजितया एवापत्यैस्माकं जैत्र्या दासीभूयाऽवस्थेयमिति पणबन्धं कृत्वा द्वे अपि तदा स्वगृहं प्रत्यैताम्। रात्रौ च कद्रूः स्वसुतानवोचत्–विनतया सह मया पणबन्ध एवं कृतः। यदुच्चैःश्रवसो वालधिः श्वेतः स्यात् तर्हि श्वःप्रभृति मया युष्माभिस्माकं विनताया दास्या

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1. (a) **एना राजन् हविषा मादयस्य। सा० भा०** हे राजन् एना अनेन हविषा तुष्टो मादयस्व यजमानं हर्षयस्व। महापितृयज्ञे विनियुक्तोऽयं मन्त्रः। अत्र सोमपानस्य प्रसक्तिरेव नास्ति।
   (b) **आसद्याऽस्मिन् बर्हिषि मादयध्वम्।** (तै० सं० 2.4.14.5)। **मदेम शतहिमाः सुवीराः।** (ऋ० 6.5.8) **यस्ते मदः पृतनाषाट्** (ऋ० सं० 6.17.7)। **मदो हर्षः।**
   उपविश्य मादयध्वं हृष्टा भवत यजमानं हर्षयध्वं वा। (सा० भा० तै० सं० 2.4.14.5) **साङ्ग्रहणीष्टौ याज्येयम्। अत्रापि सोमरससम्बन्धो नास्ति। मदेम हृष्येम।**
2. द्रष्टव्यं–महाभारतआदिपर्वः 16–29. Calcutta Edition by M.M. Sidhanta Bagish and Bombay edn. of Krishnacharya 20-35.

भाव्यम्। अतो रात्रावेव गत्वा, वाजिनस्तस्य पुच्छस्समग्रोऽपि यथा कृष्णीभवेत् तथा कर्तव्यमिति। तैश्च तथा कृते सति प्रातः कद्रूरसितमश्ववालं विनतायै प्रदर्श्य ससुतां तां दासीं चकार। तां तत्सुतं च साऽतिमात्रमक्लेशयत्। तदसहमानो वैनतेयः अमृतप्रदानेनात्मनो मातुश्च दास्यान्मोचनं सम्प्रार्थ्य, इतः स्वर्गं गत्वा, तत्रत्यैः सोमरक्षिभिस्सह महद्युद्धं कृत्वा तान् पराजित्य, ततोऽमृतमानीय नागमात्रे दत्त्वा, आत्मानं मातरं च दास्यान्मोचयामासेति।[1]

सोमाहरणकथया सह बहुष्वंशेषु संवदतीयं कथा। तथाहि–

सोमानुबद्धायां कथायां कद्रुसुपर्ण्यौ कर्त्र्यौ। जयपराजयावपि तावेव। पणबन्धोऽपि तादृशः। (विनता सुपर्णी इति पर्यायपदे) ये सोमरक्षिणस्त एवामृतरक्षकाः। गायत्र्या सोमाहरणकाले सोमस्य पत्रमेकं मार्गे पतितमित्युक्तं श्रुतौ।[2] गरुडेनामृताहरणकाले स्वेच्छयैव पत्रमेकमात्मन उत्सृष्टमित्युक्तं[3] भारते। गायत्र्यपि पक्षी भूत्वैव (सुपर्णो = गरुडो भूत्वा) सोममाहरदिति श्रुतौ प्रसिद्धम्। अमृतार्थं गतो गरुडः सोमहरणार्थमागत इति देवैः[4] व्यवहृतम्। किञ्च कथायामत्र सोमशब्दः अमृतशब्दश्च पर्यायेणैव पौनःपुन्येन परस्परं प्रयुक्तौ। तादृशाश्च केचन श्लोका अधष्टिप्पण्यामुद्धृताः।

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1. शातपथीं सोमाहरणरीतिमनुसरतीयम्, (द्रष्टव्यं–श॰ ब्रा॰ 3.6.1)
2. **गायत्रिया ह्रियमाणस्य यत्ते। पर्णमपतत् तृतीयस्यै दिवोऽधि। सोऽयं पर्णस्सोमपर्णाद्धि जातः।** (तै॰ ब्रा॰ 2.1.5)।
3. वज्रस्य च करिष्यामि तवैव च शतक्रतो। एतं पत्रं त्यजाम्येकं यस्यान्तं नोपलक्ष्यसे।। (म॰ भा॰ आदि॰ 28.21)।
4. (a) कश्यपस्य मुनेः पुत्रो विनतायाश्च खेचरः। हर्तुं सोममभिप्राप्तो बलवान् कामरूपधृक्।।
   समर्थो बलिनां श्रेष्ठो हर्तुं सोमं विहङ्गमः। सर्वं सम्भावयत्यस्मिन् असाध्यमपि साधयेत्।
   [महाभा॰ आ॰ 25.41.42 कलकत्ता सं॰]
   (b) श्रुत्वैतद्वचनं शक्रः **प्रोवाचामृतर**क्षिणः। महावीर्यबलः पक्षी **हर्तुं सोम**मिहोद्यतः।।43।।
   तच्छ्रुत्वा विवुधा वाक्यं विस्मिता यत्नमास्थिताः। परिवार्या**मृतं** तस्थुः वज्री चेन्द्रः प्रतापवान्।।45।।
   (c) इन्द्रवचनम् गरुडं प्रति अमृतमधिकृत्य–
   न कार्यं यदि **सोमेन** मम **सोमः** प्रदीयताम्। अस्मांस्ते हि प्रबाधेरन् येभ्यो दद्याद् भवानिमाम्।।

गरुडः – किञ्चित् कारणमुद्दिश्य **सोमो**ऽयं नीयते मया। न दास्यामि समादातुं **सोमं** कस्मैचिदप्यहम्।।
अथ सर्पानुवाचेदं सर्वान् परमहृष्टवत्। इदमानीतममृतं निक्षेप्स्यामि कुशेषु वः।।
स्नात्वा मङ्गलसंयुक्ताः ततः प्राश्नीत पन्नगाः। ततस्स्नातुं गतास्सर्पाः प्रत्युक्त्वा तं तथेत्युत।।
शक्रोऽप्य**मृत**माक्षिप्य जगाम त्रिदिवं पुनः। अथागतास्तमुद्देशं सर्पा**स्सोमार्थि**नस्तदा।।
परस्परकृतद्वेषाः **सोम**प्राशनकर्मणि। यत्र **तदमृतं** चापि स्थापितं कुशसंस्तरे।। इत्यादि।
सोमस्थानमिदं चापि दर्भास्ते लिलिहुस्तदा।। इति च।
महाभा॰ आ॰ 29.9-26।। (Cal. Edition in Bangali Script)

एवं श्रीमद्भागवते देवासुराणाममृतोत्पादनानन्तरं तत्पानकाले विष्णुना स्त्रीवेषधारिणा छलेन देवेष्वेवामृतं पाययत्सु ज्ञात्वैतत् स्वर्भानुः देवैस्सह मिलित्वा विष्णुना दीयमानममृतं पपावित्यस्ति कथा प्रसिद्धा। तत्रामृतपदस्थाने सोमशब्दः प्रयुक्तः।[1]

सोमस्यामृतरूपत्वं वेदेऽपि बहुधा श्रुतम्।[2] अमृतनिष्ठा गुणा एव सोमेऽपि श्रूयन्त इत्युक्तमेव पुरस्तात्। एकमेव देवीभागवतविष्णुपुराणपद्मपुराणादिषु अमृतानयनकथायामानुपूर्वीं समानां पश्यामो वयम्। अतो वैदिकपौराणिककालयोरमृतस्य सोमस्य चाभेद एव मन्यते स्मेत्यवगम्यते।

उपसंहारः

तदयमत्र निर्गलितस्सारांशः—सृष्टितः कियतश्चन कालादारभ्य भारते देशे याज्ञिकी प्रथा प्रचलिता प्रथिता चासीत्। स्वापेक्षयोत्कृष्टतमान् देवान् स्वाभिलषितफलदातॄन् निश्चित्य विशिष्टकाल-देशादिषु तानाराधयन्ति स्म भारतीयाः। यत्किञ्चित् स्वभोजनार्हं यज्ञार्हं संस्कृत्य प्रथमं देवताभ्यो दत्त्वैवावशिष्टं भुञ्जते स्म। सत्यां प्रसक्तौ तान् स्तुवन्ति च। स्वाभिलषितफलदानाय तान् प्रार्थयामासुः। तैर्दत्तं फलं परिप्राप्य नितरां मोदन्ते स्म। तेषां तत्तद्देशकालादौ अग्नौ तत्तद्धविःप्रक्षेपणमेव यागो देवपूजारूपो मुख्यकर्तव्यतया परिगणित आसीत्। तेषु सोमयागः प्रधानतमं स्थानमलभत्। सोमयागस्यान-नुष्ठाता त्रैवर्णिको व्रात्यस्सामाजिककार्यानर्हो मन्यते स्म। तादृशयागाङ्गभूतस्सोमो लताविशेषः। नैकविधा अतिशयिततमा अनेके गुणास्सन्ति सोमे। स देवानामतितरां प्रीतिजनक आसीत्। विशेषणश्चेन्द्रस्य। यत्र सोमयागः प्रचलति तत्रेन्द्र अनाहूतोऽपि गत्वा बलाच्चौर्येण वा सोमं पिबतीत्यत्र सन्ति वेद एव बहून्याख्यानानि।

स च सोमो भारतदेशे समभूमौ न प्रोहति स्म। पर्वतप्रदेशेभ्य एव स आनेतव्य आसीत्। पूर्वं स त्रिदिवे देवेष्वेवासीत्। गायत्री (च्छन्दः) सुपर्णरूपं धृत्वा तं भुवमानयत्। तेन च सोमेन इन्द्रादीन् देवानुद्दिश्यानुष्ठेयतया लक्षाधिका यागा वेदेषु निरूपिता विहिताश्च। तेषु जीवता पुरुषेणाधिकारिणा केचित् फलार्थमनुष्ठेयाः केचिद् अवश्यकर्तव्या अननुष्ठानजन्यदोषाप्राप्तये। सेदानीं यज्ञानुष्ठानपरिपाटी भारतदेशे विलुप्तप्रायैव। दक्षिणापथे क्वचित् कोणे कदाचिदत्यन्तविरलतया प्रचलति। तत्रापि न सोमलतया यागोऽनुष्ठीयते, तस्या अप्राप्यतयैव तत्स्थाने पूतीकाख्यं लताविशेषं सोमस्य मन्दसादृशं गृहीत्वा तेनैव यागमनुतिष्ठन्ति याज्ञिकाः।

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1. देवलिङ्गप्रतिच्छन्नः स्वर्भानुर्देवसंसदि। प्रविष्टस्सोमममपिबच्चन्द्रार्काभ्यां च सूचितः।। (श्रीमद्भाग॰ 8.9.24)
2. सोमो राजाऽमृतं सुतः + इदं पयोऽमृतं मधु। तै॰ ब्रा॰ 2.6.2.1 तथा द्रष्टव्यं—काठ॰ सं॰ 38.1; मै॰ सं॰ 68.1; मै॰ सं॰ 3.11.39; काण्व॰ सं॰ 21.72; माध्यं॰ सं॰ 19.72 तथा तै॰ सं॰ 3.3.3.3

सोऽयं लताविशेषस्सोमो न केवलं यागौपयिकं द्रव्यम्। किन्तु दिव्यौषधिरपि। स सुतरां पवित्रतमः न तस्य मदजनकता कदापि यथा वैदेशिकाः कथयन्ति। परं बलपुष्टिहर्षादिसम्पादकः। अनेकशतवर्षाणि जीवयति पातारम्, अरोगिणं दीर्घदृष्टिं च करोति। वेदेषु सर्वत्राऽस्योत्साहजनकता हर्षवर्द्धकतेत्येव श्रूयते। अतः श्रुतिषु सोमसम्बन्धेन श्रूयमाणा मदशब्दास्साकल्येन हर्षवाचका एव। विषयेऽत्र पाश्चात्यानां पण्डितानामुक्तिः–सोमो मदजनकः। स सुरावद् यज्ञेषु निरर्गलं पीत आसीत्–इत्यादिका सर्वथा निर्मूलेव।

किञ्च वेदेषु गायत्र्या यत् द्युलोकात् सोमाहरणमुक्तं तदेव (गरुडेन) सुपर्णेन कृतं स्वर्गादमृताहरणं प्रकारान्तरेणोक्तं महाभारते पुराणेषु च। अतोऽमृतमेव सोमः। अत एवेन्द्रादयो देवास्तं सादरं सानुरागं च प्रतीक्षन्ते यज्ञेषु स्वेभ्यो दीयमानम्। अतश्च यज्ञेष्वधिकृता जनाः पवित्रतमेन सोमेनेन्द्रादीन् स्वकर्तव्यपरिपालनात् प्रच्युताः; स्वाभिलषितं यज्ञियं फलं प्राप्नुवन्तो वा, सुदीर्घकालजीविनः, अन्ते च निरतिशयं स्वर्गसुखमप्यनुभवन्तः, कृतकृत्याः सर्वथाऽऽत्मानं परिरक्षेयुरिति भगवत्याः श्रुतिमातु-र्मातृसहस्रेभ्योऽपि गरीयस्या आशयः।

विवादविषयस्सोमो यथामति विवेचितः।
अनेन प्रीयतां देवस्सोमः सोमार्द्धभूषणः॥

॥ इति शम्॥

वेदापौरुषेयत्वविचारः

प्रो॰ वाचस्पति उपाध्याय

(क) वेदे त्रेधा पुरुषानुप्रवेशसम्भावना तन्निरसनञ्च

त्रेधा नाम सभाव्यते शब्दानां पुरुषः सम्बन्धः–वृद्धिपदस्य वर्णविशेषेषु पाणिनेरिव पदपदार्थसंकेतद्वारा, पदैः पदार्थमात्रप्रतिपादनेऽपि पदार्थानां परस्परसंसर्गरूपवाक्यार्थे वाक्यस्य संकेतद्वारा, भारतादौ व्यासादेरिव शब्दसन्दर्भसन्दृब्धत्वेन वा। तत्र शब्दानामर्थानाञ्च प्रत्याय्यप्रत्यायकरूपसम्बन्धः स्वतस्सिद्धः सर्वदातनश्चेति औत्पत्तिकसूत्रेण कथयन् महर्षिर्जैमिनिः तदंशे पुरुषः सम्बन्धापेक्षां निरस्यति। युक्तञ्चेदम्–घटशब्दः कम्बुग्रीवादिमदर्थस्य प्रत्यायकः, कम्बुग्रीवादिमांश्च घटशब्दस्य प्रत्याय्यप्रत्यायकभावस्सम्बन्धः शब्दार्थयोर्वाच्यः। एवं सम्बन्धं कुर्वता पुरुषेण केनचिच्छब्देन कर्त्तव्यो भवति। येन शब्देन क्रियते सम्बन्धः, तस्यार्थेन सह सम्बन्धः केन कृतः। शब्दान्तरेणेति चेदव्यवस्था स्यात्। अतः सम्बन्धं कुर्वता पुरुषेणानादितो वृद्धव्यवहारसिद्धा अकृतसम्बन्धाः शब्दा एष्टव्या एव भवेयुः। एतादृशो वृद्धव्यवहारश्चेदस्ति न तर्हि नियोगतः सम्बन्धा केनचन भवितव्यमित्यायाति। 'न कदाचिदनीदृशं जगत्' इति न्यायेन शब्दव्यवहाररहितं जगदासीदिति न साधयितुं शक्यम्। प्रलयानन्तरं सृष्टेः प्राक् स काल आसीदिति चेत्–न, प्रलयः खलु जगतो भवति स्म। प्रलयात्प्राग्जगति यादृशो वृद्धव्यवहार आसीत्, तादृश एव सृष्टेरूर्ध्वमपि। यः कल्पस्स कल्पपूर्वः इति हि न्यायः। विकासवादिनः काममिदमभ्युपगच्छेयुः–यद्वानरादात्मन उत्पत्तिम्, न पुनरस्मभ्यं स पन्था रोचते। ऐतिहासिकदृशापि यदि विवेचयामः तर्हीदं प्रसिध्यति यच्चिरन्तनोऽयं वृद्धव्यवहार इति। आ च हिमवतः आच कुमारिकायाः तीर्थस्थानेषु लोकैरुच्चार्यमाणे संकल्पवाक्ये दृष्टिर्निपात्यतां कियतः प्राचीनात्कालादस्माकमितिहासः प्रवृत्त इति स्पष्टं विज्ञायेत–

ओं तत् सत् श्री ब्रह्मणो द्वितीयप्रहरार्द्धे वैवस्वतमन्वन्तरेष्टाविंशतितमे कलियुगे कलिप्रथम-चरणेऽमुकसम्वत्सरेऽमुकायन – – ऋतु – – मास – – पक्ष – – दिन – – नक्षत्र – – लग्न – – मुहूर्ते –

१. पदपदार्थसम्बन्धद्वारा पुरुषसम्बन्धाभावः

किञ्च, पदपदार्थसम्बन्धकर्त्ता किमेक इष्यते? उत बहव इष्यन्ते कर्त्तारः? प्रथमः पक्षश्चेत् स कुतो न स्मर्यते जनैः? वृद्धिशब्देन आदैचौ बुध्यमानाः पाणिनिं न केऽपि विस्मरन्ति, मकारेण सर्वगुरुमवगच्छन्तः पिंगलाचार्यं न कोऽपि विस्मरति। अतस्सम्बन्धकर्त्तावश्यं स्मर्त्तव्यः न च स्मर्यत च

इति स नास्तीत्येव सिध्यति। यदि द्वितीयकल्पः, शब्दार्थव्यवहार एकरूपो एकरूपो न सिध्येत्। अतो न पदपदार्थसम्बन्धद्वारा वेदेषु पुरुषानुप्रवेशः।[१]

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१. या तद्बहिरवस्थानाद्वेदरूपं न दृश्यते।
ऋक्सामादिस्वरूपे नु दृष्टे भ्रान्तिर्निवर्तते।।
आदिमात्रमपि श्रुत्वा वेदानां पोरुषेयता।
न शक्याऽध्यवसातुं हि मनागपि सचेतनैः।।
दृष्टार्थव्यवहारेषु वाक्यैर्लोकानुसारिभिः।
पदैश्च तद्विधैरेव नराः काव्यानि कुर्वते।।
प्रपाठकचतुःषष्टिनियतस्वरकैःपदैः।
लोकेष्वप्यश्रुतप्राये ऋग्वेदं कः करिष्यति।।
अग्निमीले पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारं रत्नधातममित्येनन्नृवचः कथम्।।
किमालोच्य क्व वा दृष्ट्वा वाक् प्रतिच्छन्दमीदृशम्।
रचयेत्पुरुषो वाक्यं किं चोद्दिश्य प्रयोजनम्।।
अग्नेः पुरोहितत्वं न क्व दृष्टं येन कीर्त्यते।
ईलेशब्दप्रयोगश्च क्व दृष्टस्तोत्र गोचरः।।
देवस्य चास्य यज्ञस्य प्रतिकर्मावधार्यते।
न जात्या देवतात्वं हि क्वचिदस्ति व्यवस्थितम्।।
होतृत्वमपि यत्तस्य देवताहानहेतुकम्।
रत्नधायितमत्वं च तन्नरैर्ज्ञायते कथम्।।
अविज्ञातगुणानां च कल्पते स्तवनं न तु।
स्वतन्त्रो वेद एवैतत्केवलो वक्तुमर्हति।।
इषेत्वेत्ययमप्यर्थः पुरुषेणोच्यतां कथम्।
शाखाच्छेदोपयोगश्च पुंभिरुत्प्रेक्ष्यतां कुतः।।
एवमूर्जेत्ययं मन्त्रः केन शाखानुमार्जने।
वक्तुं शक्यो नियोक्तुं वा बुद्धिपूर्वककारिणाम्।।
वायवः स्थेत्ययं मन्त्रो वत्सापाकरणं प्रति।
एकशो विनियोक्तव्य इति कः कथयिष्यति।।
वायुशब्देन बहुवचनान्तेन मातुर्वियोज्यमान एकैको वत्सोऽभिधीयत इति नैतद्बुद्धिपूर्वकारिणा चिन्तयितुं शक्यम्।
सामवेदे चवोग्नाई प्रभृतीनां प्रयुज्यते।
रूपं तत्रापि पौंस्नत्वं नाभिप्रायोऽस्ति कश्चन।।
को नाम बुद्धिपूर्वकारी पुरुषार्थाभिधानपराणामृगक्षराणां लोकव्याकरणादिष्वनवगतपूर्वमग्न इत्यस्य पदस्याकारमोकारेण प्लुतेन विकुर्यात्।
तथा वीतय इत्यस्मिन्नीकारस्यापि विक्रियाम्।
त शब्दस्य च तो शब्दं ये शब्दस्यापि रूपताम्।।

२. वाक्यवाक्यार्थद्वारा सम्बन्धाभाव:

वाक्यवाक्यार्थद्वारा संबन्धस्त्वभिहितान्वयवादिभिर्न स्वीक्रियते। अनन्यलभ्यश्शदार्थ: इति हि न्याय:। वाक्येभ्यो वाक्यार्थबुद्धौ न पृथकसंकेतोऽपेक्ष्यते। पदेभ्य: पदार्थेष्ववगतेषु तेषामाकांक्षासन्निधियोग्यता-वशेनैव मिथस्संसर्गविशेषो वाक्यार्थाभिधानोऽवगम्यते। अतो वाक्यवाक्यार्थसम्बन्धद्वारापि न वेदेषु पुरुषानुप्रवेश:।

३. ग्रन्थप्रणयनद्वारासम्बन्धाभाव:

नापि तृतीयविधया वेदेषु पुरुषसम्बन्ध:। तत्र किं काठकं कालापकं कौथुममिति पुरुषसम्बन्ध: निमित्तीकृत्य माथं माधवीयमित्यादिवत्समाख्यायमानत्वात् कर्तृत्वसम्बन्धं विना पुरुषशब्दसन्दर्भयोरन्यादृशस्य सम्बन्धस्यानुपपत्तिरिति वेदस्य पौरुषत्वे हेतुस्सम्भाव्यते? उतानित्यानामाधुनिकानां पुरुषाणां देशानां नदीनां पर्वतादीनां वा वेदे कीर्तनात् तादृशपुरुषादिप्राक्काले भूतत्वं वेदस्यावगमयतीति पौरुषेयत्वे हेतुस्सम्भाव्यते? आहोस्वित् वेद:पौरुषेय: वाक्यत्वात् भारतादिवाक्यवदित्यनुमानेन वा सम्भाव्यते? तत्राद्यं हेतुं सूत्रकार एव 'आख्या प्रवचनात्' इति सूत्रेण निरास:।[१] प्रकर्षेण वचनमनन्यसाधारणं कठादिभिरनुष्ठितम्, अत: काठकमित्याख्या। द्वितीय: पुनर्वेदपौरुर्षेयत्वहेतुस्सूत्रकारेण परन्तु श्रुतिसामान्यमात्रम् इत्यनेन परिजह्रे।[२] सूत्रेस्येदं तात्पर्य्यम्–अर्थानुसारिणश्चार्था इति प्रकारद्वयमनुभूयते। तत्र वेदेषूपलभ्यमाना: पुरुष-देश-नदी-पर्वतादिबोधकाश्शब्दा: नार्थानुसारिण:, किन्त्वेतच्छाब्दानुसारिण एवार्था: कल्पनीया:। यथा–गणिताध्यापक: कश्चन छात्रानध्यापयन् - 'अ' पदाभिधेय: पञ्चदशनिमेषै: क्रोशमेकमतिक्रामति, 'व' पदाभिधेय: दशभिर्निमेषैरेकं योजनमतिक्रामति चेत् 'व' पदाभिधेय: दशभिर्निमेषै: कियद्दूरं गच्छति इत्यादीन् शब्दान्ब्रवीति। एतेषां शब्दानां नार्थानुसारित्वम्, किन्तु शब्दानुसारेणैव प्रकृतगणितसम्बन्धीश्रुतिसामान्यमात्र: कश्चनार्थ: परिकल्पनीय:। तथैव वेदेषु यत्र यत्र पुरुषदेशादय: शब्दा: तत्र तत्र न तेषामर्थानुसारित्वम् अपि तु श्रुतिसामान्यमात्रम् इति तेषां गति: कल्पनीयेति।

एवं वेदस्य पौरुषेयत्वे हेतुतया शङ्क्यमानयोस्समाख्यानानित्यदर्शनयोरन्यथासिद्धौ वर्णितायामपि केषाञ्चनैवं शंकाविभ्रमस्स्यात् यच्छब्द सन्दर्भस्यावश्यमेव केनचिन्निर्मात्रा भवितव्यमिति सामान्यत: कर्तरि सम्भाविते तदानुगुण्येन च समाख्यानादावुपपद्यमाने काचिदेषा कुसृष्टिर्वैदिकानामिति। तत्राप्याह जैमिनि:–उक्तन्तु शब्दपूर्वत्वम् इति।[३] सर्वेषामध्येतृणां वेदोच्चारणप्रवाहस्य पूर्वपूर्वोच्चारणरूप शब्दपूर्वत्व-मुक्तमिति सूत्रार्थ:।

को मूढो बुद्धिपूर्वो वा नियमात्कल्पयिष्यति।
तेन वेदस्वतन्त्रत्वं रूपादेवागम्यते।।
किंचिदेव तु तद्वाक्यं सदृशं लौकिकेन यत्।
तत्रापिच्छान्दसी मुद्रा दृश्यते सूक्ष्मदर्शिभि:।। – तन्त्रवार्त्तिकम् पृ० ३३७-३८

१. मीमांसादर्शनम्, अ० १, पा० १ अ० ८ सू० ३० पृष्ठ - १०२।
२. मीमांसादर्शनम् सू० ३१ पृष्ठ - १०२।
३. मीमांसादर्शनम्, सू० २९ पृष्ठ १ सू १।

(ख) वेदस्य पौरुषेयत्वसाधनानुमानविमर्शः

सम्प्रति वेदस्य पौरुषेयत्वसाधकं परैः प्रयुज्यमानं परिशीलयामः। वेदः पौरुषेयः वाक्यत्वाद् भारतादिवत् इति प्रयोगश्रवणमात्रेण वेदस्य पौरुषेयत्वं सिद्धमिति भाति, तथाप्ययमनुमानाभास एव। पञ्चम्यन्तप्रयोगमात्रेण सर्वमेवानुमानं न हि यथार्थत्वेनाभ्युपगन्तुमुचितम्, एवं सति गोमयं पायसं गव्यत्वात् क्षीरवत् स्वस्त्री अगम्या स्त्रीत्वात्, परस्त्रीवत् इत्यादीन्यप्यनुमानानि स्वीकर्तुमुचितानि भवेयुः। अतो यत्र साध्यहेत्वोः व्याप्तिसम्बन्धस्य दृढतमत्वं तादृशान्येवानुमानानि हेत्वाभासरहितानि स्वीकर्तुमुचितानीति सर्वतार्किकसिद्धान्तः। मीमांसकास्तु यत्र साध्यास्तित्वप्रयुक्तमेव हेत्वस्तित्वं भवति यथा वह्निधूमयोः, तादृशस्सम्बन्ध एव व्याप्तिपदार्थ इति वर्णयन्तस्तार्किकाणामेव पूर्वोक्तं सिद्धान्तं द्रढयन्ति।

पूर्वोक्तेषु गोमयं पायसमित्याद्यनुमानाभासेषु कुत्रापि हेतुसत्ता साध्यास्तित्वप्रयुक्तेति वक्तुं न शक्यते। तथाहि—योगसाधारणःक्षेमसाधारणश्चेति कार्यकारणभावस्य द्वैविध्यं शास्त्रेषु परिदृश्यते। अप्राप्तस्य प्रापणं योगः, लब्धस्य च परिरक्षणं क्षेमः। यथा शरीरस्य योगकारणमदृष्टमातापित्रादि, क्षेमकारणञ्चाहार-भैषज्यादि प्रकृते प्रथमानुमाने हेतुभूतस्य गव्यत्वस्य सत्तायां पायसत्वस्यसत्तोभयथापि कारणं न भवति। अतस्साध्यास्तित्वप्रयुक्तं हेत्वस्तित्वं तत्रेति वक्तुं न शक्यते। एवमेव द्वितीयानुमानेऽपि। तथाचोक्त-विधकार्यकारणभावतर्कशून्येषु तेषू व्याप्तेरेवादृढत्वादाभासत्वं तावन्निर्विवादं दार्शनिकानाम्।

वेदपौरुषेयत्वानुमानेऽपि सैव दशा दृश्यते। तथाहि पौरुषेयत्वं नाम न येन केनचित्पुरुषेणोच्चार्य-माणत्वमेव। तथासत्यस्माभिरुच्चार्यमाणस्य रघुवंशादेः काव्यस्याप्यस्मत्प्रणीतत्वं स्यात्। किन्तु यत्पुरुषीया-द्योच्चारणविषयत्वं यत्र तत्र तत्पुरुषनिर्मितत्वम्। उच्चारणे आद्यत्वञ्च स्वसजातीयोच्चारणनिरपेक्षत्वरूपम्। तथा च स्वसजातीयोच्चारणनिरपेक्षोच्चारणविषयत्वमेव पौरुषयेत्वमिति पौरुषेयत्वानुमाने साध्यस्वरूप-परिष्कारस्सम्पन्नः। हेतुभूतं वाक्यत्वं नाम-तच्च वाक्यं स्याद्योग्यताकांक्षासत्तियुक्तः पदसमुच्चयः इत्युक्ति-मनुसृत्य आकांक्षायोग्यतासन्निधिमत्पदकदम्बत्वम्। एवंविधस्य विशिष्टपदसमूहत्वरूपहेतोरस्तित्वं पदसमूहोच्चारयितुः कस्यचित्पुरुषस्यासत्वे यद्यपि न सम्भवेत्, तथापि स्वसजातीयोच्चारण-निरपेक्षत्वमुच्चारणस्य तादृशहेत्वस्तित्वकारणमिति नैव शक्यते वक्तुम्। तादृशनिरपेक्षोच्चारणं विनापि अस्मदादिभिरद्यत्वेऽध्याप्यमानैर्बालकैरुच्चार्यमाणै रघुवंशादिकाव्ये पूर्वोक्तनिरपेक्षोच्चारणं विनाप्युपपद्यमान-वाक्यत्वं प्रतिनिरपेक्षोच्चारणस्य कारणात्वाभावस्यैव सिद्धेः, पौरुषेयत्वानुमाने साध्यास्तित्वप्रयुक्तं हेत्वस्तित्वमित्येवं वक्तुमशक्यत्वेन व्याप्तेरदृढतयानुमानस्य शिथिलमूलत्वाद् अनुमानाभासत्वस्यैव सिद्धेः।

(ग) विध्यर्थबलादपि वेदस्यापौरुषेयत्वसिद्धिः

१. विध्यर्थे नव्यप्राचीनतार्किकमतम्

किञ्च, वेदापौरुषेयत्वं हेत्वाभासरहितैस्तर्कैरेव तावत्सिध्यति। तथा हि—विधिनिषेधयोः कस्तांवदर्थं इति विमृश्यमाने प्रवृत्तिनिवृत्तिः हेतुभूतंज्ञानविषयः कश्चिदिति तावद्विवादः। तत्र नवीनतार्किकाः—

बलवदनिष्टाननुबन्धित्व-कृतिसाध्यत्वविशिष्टेष्टसाधनत्वज्ञानस्य प्रवृत्तिकारणतया अन्वयव्यतिरेकाभ्यां सिद्धत्वात्प्रवृत्तिकारणीभूततादृशज्ञानस्य विषयीभूतो बलवदनिष्टाननुबन्धित्वकृतिसाध्यत्वविशिष्टेष्टसाधन-त्वरूप एव विध्यर्थ इति साधयन्ति। उदयनाचार्यप्रभृतयस्तु प्राचीनतार्किका: आप्ताभिप्रायो विध्यर्थ इति वर्णयन्ति।

अयमाशयस्तेषाम्

बलवदनिष्टाननुबन्धित्वकृतिसाध्यत्वविशिष्टेष्टसाधनाताज्ञानमन्वयव्यतिरेकाभ्यां प्रवृत्तिं प्रति साक्षात्कारणमित्यत्र यद्यपि न कश्चिद्विवाद: तथाप्याप्ताभिप्रायस्यापि प्रवृत्तिकारणत्वं परम्परया स्वीकर्त्तव्यम्। तथाहि–वत्स पठ इति पितुराज्ञां श्रुतवान् सुधीर्बाल: पठनं पूर्वोक्तेष्टसाधनत्ववत् मत्कर्तव्यतया मदीयाप्ताभि-प्रायविषयत्वात् यत्कर्त्तव्यतयायदीयाप्ताभिप्रायविषयत्वं यत्र यत्र, तत्र तत्र तदीयबलवदनिष्टाननुबन्धित्व-कृतिसाध्यत्वविशिष्टेष्टसाधनत्वमिति व्याप्ते:, आप्तत्वन्तु भ्रम-प्रसाद-विप्रलिप्साकरणापाटव-रूपदोषचतुष्टयरहितत्वमेवात्र विवक्षितम्, तेन भ्रान्तपित्रादिकृताज्ञायां न व्यभिचार इत्यादिरीत्या पठने कार्ये विशिष्टेष्टसाधनत्वमनुमिन्वान: पठने प्रवर्तते। अत: विशिष्टेष्टसाधनताज्ञानस्य प्रवृत्तिहेतुत्वविवादेऽपि पूर्वोक्तानुमितिरूपे तादृशज्ञाने हेतुभूतं ज्ञानमाप्ताभिप्रायज्ञानमेव भवति। तच्च पूर्वोक्तानुमितिद्वारा प्रवृत्तिं प्रतिकारणं सम्पन्नमिति परम्परया प्रवृत्तिकारणी-भूत-तादृशाभिप्रायज्ञानविषयीभूत: पूर्वोक्ताप्ताभिप्रायोऽपि प्रवृत्तिहेतुज्ञानविषय एवेति विध्यर्थो भवितुमर्हतीति सिध्यति।

तत्र अनन्यलभ्य: शब्दार्थ इति न्यायेनाप्ताभिप्रायस्य विध्यर्थत्वाभ्युपगमे तद्बलेनेष्टसाधनत्वादिकं नव्यतार्किकाभिमतमनुमानेन लब्धुं शक्यमिति तदन्यलभ्यं भवति। नव्यतार्किकमतस्वीकारे प्राचीनाभिप्रेत-आप्ताभिप्रायरूपो अर्थ: कथमपि लब्धुं न शक्यते। न हि विशिष्टेष्टसाधनत्वहेतुना आप्ताभिप्रायोऽनुमातुं शक्यते, बहूनामिष्टसाधनानां कार्याणां स्वयमेवेष्टसाधनत्वं गृहीत्वानुष्ठीयमानानां विषये ज्ञानगन्धेनापि रहितानामाप्तानां दर्शनेन तादृशस्थले आप्ताभिप्रायस्यापि वक्तुमशक्यत्वेनेष्टसाधनत्वादेराप्ताभिप्रायेण सहानैकान्त्यात्। तथा च प्राचीनाभिप्रेतएवार्थोऽनन्यलभ्य:, नव्याभिप्रेतस्त्वन्यलभ्य इति आप्ताभिप्रायो विधेरर्थ इति सिद्धम्।

२. विध्यर्थे मीमांसकमतम्

स एवाभिप्राय: प्रवृत्तिहेतुज्ञानविषयत्वात्प्रवर्त्तनेत्युच्यते। कार्यस्य भवितु: प्रवृत्ते: भवनमुत्पत्तिं प्रति कारणत्वात् भावनेति तस्य नामान्तरम्। अभिधायकत्वसम्बन्धेन तस्या: शब्दनिष्ठत्वात् शाब्दी भावनेति च नामान्तरम्, विधिनिमन्त्रणामन्त्रणेत्याद्यनुशासनेन तत्रैव शक्तिग्रहादिति मीमांसकमर्यादा। अत्रेदं तत्त्वम्–लोके गुरुर्मा गवानयने प्रवर्तयतीति व्यवहारवत् गुरूच्चारितलिङ् मां प्रवर्तयति इति व्यवहारदर्शनात् गुरौ लिङि वाक्ये, गुरुवाक्यवदेकपुरुषान्तरे चानुगतं प्रवर्तनावत्वमेव वाच्यम्, तत्र गुरौ प्रवर्तनावत्वं समवायेन, इतरेषु तु क्रमेण तदभिधायकत्व-तद्वाचकघटितत्वतद्वाचकोच्चारयितृत्वसम्बन्धै: प्रवर्तनावत्वम्। सम्बन्धाननुगमस्तु न दोषाय परिगण्यते। एको घट: एकं रूपम् इत्यादिव्यवहारयो: समवायसमानाधिकरण्याभ्यां तार्किकैरङ्गीकृतत्वात्। Registered (रजिस्टर्ड) इति पत्रसम्पुटके विलिख्य पत्रसम्प्रेषणकार्यालये

कर्मकराय पत्रसम्पुटके दत्ते तान्यक्षराणि तं प्रवर्तयन्तीति प्रत्यक्षमनुभवामः। एवं राजशासनवाक्यानामप्यलौकिकप्रवर्तनाबोधकत्वमनुभवामः। अस्याः प्रवर्तनायाः शाब्दीभावनापरर्यायः कार्यभूतापुरुषप्रवृत्तिस्तु अर्थयते कामयते फलमिति व्युत्पत्त्यार्थसंज्ञकपुरुषनिष्ठत्वादार्थीभावनेति व्यवह्रियते।[1]

सेयं प्रवृत्तिरूपाऽऽर्थीभावना पूर्वोक्तरीत्या मध्यवर्तीष्टसाधनत्वाद्यनुमितिजन्येति पूर्वोक्तशब्दभावनया सह तस्याः स्वज्ञानाधीनानुमितिजन्यत्वरूपः परम्परासम्बन्धस्सर्वैस्तार्किकैरपि स्वीक्रियत एव। एवं च सर्वत्र विधिवाक्यस्थले आख्यातार्थभूतायामार्थीभावनायां विध्यर्थभूताया एव शाब्दीभावनाया अन्वयो भवतीति स्वीकारेण सर्वस्माद्विधिवाक्यात् अर्थभावना स्वज्ञानाधीनानुमितिजन्यत्वसम्बन्धेन शाब्दभावनावती इत्येवान्वयबोध इति मीमांसकैस्सिद्धान्तिम्। स्वसिद्धान्तोष्टम्भकतया ते कांचन साहित्यमर्यादामप्युपस्थापयन्ति। तथाहि—देवदत्तः स्वयमेव पाकादेरिष्टसाधनत्वमन्वयव्यतिरेकाभ्यामवगत्य पाकं च सम्पूर्णसम्पाद्य भोजनार्थं यत्रोत्सुकस्तिष्ठति तत्र तथा हे देवदत्त! त्वं पच इति वक्तुरूपहास्यतैव दृश्यते सा नव्यतार्किकमते कथमपि नोपपद्यते। तन्मतरीत्या तत्र पाको मदिष्टसाधनमित्येव विध्यर्थः पर्यवसन्नो भवति। न तत्र किञ्चिदयथार्थत्वमिति तन्मतरीत्या सोपहास्यता कथमपि नोपपादयितुं शक्या। मीमांसकरीत्या तु सोपपन्ना। तथाहि—तस्मिन् स्थले देवदत्तादेः पाके प्रवृत्तिरर्थभावनारूपान्वयव्यतिरेकाभ्यां स्वयमेव पाकादेरिष्टसाधनत्वमनुमाय सम्पन्ना न तु विधिवाक्यश्रवणानन्तरमाप्ताभिप्रायरूपशाब्दीभावनामवगम्य तद्विषयत्वेन हेतुना पाकादेरिष्टसाधनत्वगनुमानसम्पन्नेति प्रकृतस्थले पुरुषप्रवृत्तिरूपार्थभावनायाः प्रकृतविधिवाक्यावगम्यमानशाब्दभावनया सह स्वज्ञानाधीनानुमितिजन्यत्वसम्बन्धो नानुमानगम्य इति कृत्वा मीमांसकरीत्या शाब्दबोधनेऽङ्गीक्रियमाणे पूर्वोक्तविधिवाक्यात् शब्दस्वाभाव्याल्लभ्यमानः—स्वज्ञानाधीनानुमितिजन्यत्वसम्बन्धेन शब्दभावनावती आर्थभावना इत्ययमर्थः सर्वथा मिथ्याभूत एवेति तद्वाक्योच्चायितुरप्यतार्थवादितया उपहास्यत्वमुपपद्यत इति सिद्धं मीमांसकाभिप्रेत एव विध्यर्थस्सूपपन्न इति। एवं सिद्धे मीमांसकाभिप्रेतविध्यर्थस्वरूपे स्वाध्यायोऽध्येतव्यः इत्यध्ययनविधिः पूर्वोक्तविध्यर्थज्ञानमन्तरेण क्रियमाणं धर्मानुष्ठानं विफलमेवेति वदन् मीमांसकानां मन्वादीनाञ्च महर्षीणामद्ययावदनुवर्त्तमानधर्मानुष्ठानं हेतुमुक्तानुमितिं तद्धेतुभूतमुक्तप्रवर्तनाज्ञानञ्चानाहार्याप्रामाण्यज्ञानानास्कन्दितनिश्चयरूपं गमयति। अतः प्रत्यक्षानुमानप्रामाण्यवादिनाम् वैदिकानां शैली जागरूकतया मीमांसकैः सर्वत्र धर्ममूलविचारे परिपाल्यत इति सिद्धम्।

(घ) अनुमानेनावैदिकमतनिरासः

एवं सिद्धायामवैदिकानामैतिहासिकपद्धत्यनुवर्तिनां शैल्यैव पूर्वोक्तानुमितौ विद्यमानानां पक्षसाध्यहेतूनां विमर्शो नाप्रस्तुतः। स्वर्गकामो यजेत इत्यादिवाक्ये यागः स्वर्गसाधनम् स्वर्गकामकर्त्तव्यतया आप्तप्रवर्तनाविषयत्वात् इति मीमांसकैः क्रियमाणायामनुमितौ यागः पक्षः, स्वर्गसाधनत्वं साध्यम्, तादृशप्रवर्तनाविषयत्वञ्च हेतुः इति तावदविवादम्। तत्र हेतुस्वरूपं पुरस्कृत्य मीमांसकैः पूर्वोक्तानुमितिः क्रियत इति सुविशदमालोचनीयतामर्हति। हेतुज्ञानं हि अनुमितेः प्राणाः। हेतुस्वरूपमपरामृश्यानुमितिर्न भवत्येव। नहि धूममविज्ञाय पर्वते वह्निरनुमातुं शक्यते धूमेन। तदत्र प्रवर्तनाविषयत्वहेतुकानुमाने त्रैविध्यं लोके दृश्यते

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१. भाट्टरहस्यम्

प्रमुसम्मित आदेश: प्रथम:, लौकिकाप्तोपदेशो द्वितीय: वेदवाक्यादेशस्तृतीय:। तत्र प्रभुशक्तिसमृद्धराजाज्ञारूप-प्रवर्तनाविषयत्व-हेतुना इष्टानिष्टसाधनत्वे अनुमाय लोको नियमितो भवति राजासनेषु। अत्र हेतुनावच्छेदककोटौ राजा, तस्य प्रभुशक्तिसमृद्धिश्च द्वयं वर्तमानतयाऽनुभूयमानमपेक्ष्यते, अन्यथा राजशासनं मृतमित्येव व्यवह्रियते।

अतएव भारवि:–

अबन्ध्यकोपस्य विहन्तुरापदां, भवन्ति वश्या: स्वयमेव देहिन:।
अमर्षशून्येन जनस्य जन्तुना, न जातहार्देन न विद्वषादर:।। इति।[१]

केनापि हेतुना राजाज्ञारूपप्रवर्तनाविषयत्वस्योक्तानुमितिकारणेऽसमर्थत्वग्रहणं मरणमिति सर्वैरनुमन्यत एव। अयमेक: प्रकार: प्रवर्तनाविषयत्वहेतो:, यत्र हेतुतावच्छेदककोटौ प्रवर्तकपुरुषनिष्ठप्रभुशक्तिरवश्यं ज्ञातव्या भवत्यनुमित्सुभि: अयमेव प्रमुसम्मित उपदेश इत्याख्यायते।

द्वितीयस्त्वनुमेयगतेष्टसाधनानिष्टसाधनत्वविषयकप्रमात्मकज्ञानवत्पुरुषसमवेतप्रवर्तनाविषयत्वहेतुकानु-मितिस्थले दृश्यते यथालौकिकाप्तोच्चारितेषु वाक्येषु। अत्र हेतुतावच्छेदककोटौ प्रवर्तकपुरुषस्यानुमेयेष्ट-साधनत्वविषयकयथार्थज्ञानवत्वं प्रवर्तकपुरुषस्यावश्यं ज्ञातव्यं भवति। केवलप्रवर्तनाविषयत्वं च तादृशस्थले प्रवर्तकस्य तादृशयथार्थज्ञानत्वानिश्चये प्रयोजकशंका कवलितं शिथिलमूलमेव भवति। यथा बुद्धमोहमद-ख्रिस्तादिप्रणीतग्रन्थेषु।

तृतीयस्तु प्रकारो मीमांसकैर्वेदवाक्येष्वेव समादृत:। अनादिसिद्धसजातीयोच्चारणसापेक्षोच्चारणानुपूर्वी सम्बन्धिप्रवर्तनाविषयत्वहेतुना हि यागादौ स्वर्गादिसाधनत्वमनुमिन्वन्ति मीमांसानुयायिन:। प्रकारत्रय-मप्येतदवैदिकैरैतिहासिकैर्नापलपितुं शक्यम्। मन्वादिभि: क्रियमाणायां धर्मानुष्ठानमूलभूतानुमितौ चायमेव तृतीय: प्रकार: सम्भवदुक्तिक ऐतिहासिकानामपि पूर्वोक्तप्रकारद्वये धर्मानुष्ठानमूलभूतानुमितावभ्युपगम्यमाने हि हेतुतावच्छेदककोटिप्रविष्ट-पूर्वोक्तपुरुषगुणाज्ञानं तेषामावश्यकं भवेत्। मन्वादयश्चेतिहासिकशैल्यैव धर्मज्ञान-वैराग्यातिशयसमृद्धतयावर्ण्यमाना वेदस्य क्वचिदपि कर्त्तारं न स्मरन्ति, नापि स्वशिष्याणां पूर्वोक्तानुमितिनिर्माणायापदिशन्ति इति पूर्वोक्तप्रकारद्वयं मन्वादीनां धर्मशास्त्रानुष्ठानहेतुभूतानुमितावसम्भवदुक्ति-कमेवेति परिशेषात् तृतीय एव प्रकारस्समायातीति-अस्माकमिव मन्वादीनामपि सर्वेषां वैदिकानां परम्परया पठ्यमान वेद एव मूलभूततयाऽवलम्ब आसीत्। तदिदं सर्वममिप्रेत्य भट्टपादा वदन्ति–

वेदस्याऽध्ययनं सर्वं गुर्वध्ययनपूर्वकम्।
वेदाध्ययनसामान्यादधुनाध्ययनं यथा।।[२]

(वेदाऽध्ययनवाच्यत्वादधुनाऽध्ययनं यथा, इत्यत्र पाठान्तरम्)

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१. किरातार्जुनीयम् १.३३।

२. श्लोकवार्त्तिकम् (वाक्याधिकरणम्) पृष्ठ - ९४०९ श्लोक-३६६।

(ङ) वैदिकानां तार्किकाणां मतं-परिशीलनम्

विषयेऽस्मिन् वैदिका दार्शनिकाः कणादगौतमादिमतावलम्बिनो विप्रतिपत्तिमुपस्थापयन्ति–कर्त्तारमन्तरेण रचना वेदस्य कथं स्यात्? वैदिक्यो रचनाः कर्तृपूर्विकाः, रचनात्वात्, लौकिकरचनावत्, इत्यनुमानेन कर्तृसिद्धेः। नायं हेतुरसिद्धः, अग्निमीले पुरोहितम् इत्यादिषु वेदवाक्यसन्दर्भेषु स्वरवर्णक्रमविशिष्टायाः पदरचनायाः प्रत्यक्षत्वेन पक्षे हेतोस्सत्वात्। नापि विरुद्धः, रघुवंशादौ सपक्षे कर्त्तृत्ववति रचनात्वस्य वर्तमानत्वात्। नाप्यनैकान्तिकः, कर्तृत्वाभाववति गगनादौ रचनाया अदृष्टत्वात्। न चापि बाधितः, प्रत्यक्षेणागमेन वा वेदे कर्त्रभावनिश्चयानुत्पादात्। नापि सत्प्रतिपक्षः, स्थाणुपुरुषविशेषानुपलब्धेरिव प्रकरणचिन्ताहेतोः, हेतुत्वेनानभिधानात्। नाप्ययं हेतुरप्रयोजकः यथा धूमस्य ज्वलनाधीन आत्मलाभः, ज्ञप्तिस्तु धूमाज्ज्वलनस्य, तथैव कर्त्रधीना रचनाभिर्निर्वृत्तिः, प्रतीतिस्तु रचनाभ्यः कर्त्तुः। तस्मात्प्रयोजक एव हेतुरिति।

(च) अनुमाने मीमांसकमतम्

वाक्यत्वहेतुकपौरुषेयत्वानुमाने पूर्वमुक्ता ये दोषाः त एवात्रापि भवन्ति। अध्ययनरूपस्य पारतन्त्र्येण रचनस्याद्यत्ववत्सर्वदोपपत्तेः। अनया दिशा विपक्षे नास्ति किमपि बाधकम्। अस्ति तु पक्षे बाधकम्। न ह्यसौ कर्त्ताऽस्मदादिभिरुपलभ्यते। न च जीर्णकूपारामादिवत्कर्तुरस्मरणं वक्तुं शक्यम् प्रमाणान्तरागोचर-कालान्तरभाविविफलसाधनबहुवित्तव्यय-कायक्लेशादिपूर्वकप्रवृत्तिसाध्ये वक्तृप्रत्ययमन्तरेण प्रेक्षावता-मनुष्ठानासम्भवात्। जीर्णकूपादिषु तु देशोच्छेदादिना पुरुषविच्छेदात्प्रयोजनाभावाच्च कर्त्रस्मरणम्। इह त्वनन्तैः पुरुषैरस्खलितमात्रास्वरवर्णसन्दर्भमध्येतृपरम्परयाऽधीयमाने सति प्रयोजनवति च कर्तुर्विस्मरणं न युक्तम्। अतोऽवश्यस्मर्तव्यस्य कर्त्तुरस्मरणादवगम्यते नासावस्तीति। तथा च वेदा अपौरुषेयाः, सम्प्रदायाविच्छेदे सत्यस्मर्यमाणकर्तृकत्वादात्मवत् इत्यनुमानं प्रसिध्यति। जीर्णकूपारामादिषु व्यभिचारवारणाय सत्यन्तं विशेषणम्। कालिदासादिवचस्सु व्यभिचारवारणाय विशेष्यम्। नायं हेतुरसिद्धः विरुद्धो वा, अध्येतृपरम्परायां हेतोः प्रत्यक्षत्वात्, सपक्षे गगनादौ वर्तमानत्वात्। नाप्यनैकान्तिकः, रघुवंशादौ हेतोरसत्वात्। नापि बाधितः, प्रत्यक्षेणागमेन वा कर्त्रभावनिश्चयात्। न चापि सत्प्रतिपक्षः, अस्मर्यमाणकर्तृकत्वस्याध्येतृसम्प्रतिपन्नत्वेन संशयाभावात्। नाप्यप्रयोजकाः, हेतुसत्ताया साध्यास्तित्व-प्रयुक्तत्वात्।

(छ) मीमांसकानुमाने नैयायिकमतेन दोषोद्भावनं तत्परिहारश्च

अस्मिन्ननुमाने हेतावसिद्धिदोषमुद्भावयन्ति नैयायिकाः–सम्प्रदायविच्छेदस्सर्गादौ भवति, अस्मर्यमाण-कर्तृकत्वञ्चासिद्धमिति। महाप्रलये सर्वभावपदार्थानां विच्छेदादध्येतृपरम्पराया अपि विच्छेदस्स्वाभाविकः। अतो विशेषणासिद्धः। आसेतुहिमाचलपर्यन्तं विस्तृतायामस्यां भुवि कर्तुस्मरणाभावो न निश्चेतुं शक्यते। एवं निश्चयस्सर्वज्ञस्यैव भवितुमर्हति। अस्मासु न कोऽपि सर्वज्ञः। अतो विशेष्यासिद्धिरिति।

(ज) मीमांसकनैयायिकयोर्मतसमन्वयः

अत्रेयं विषयपरिशुद्धिः–वैदिकदार्शनिकेष्वेकैकोऽपि स्वस्वशास्त्रप्रवर्तकेन महर्षिणा यादृशः पन्था

निर्मित: तस्मिन्पथि विचरन् अवैदिकै: क्रियमाणानापेक्षान् परिहरतीति सहजसिद्धोऽयं गुणो दार्शनिकानाम्। तत्राप्येकैकस्य दर्शनस्य प्राधान्येन प्रतिपाद्यं वस्तु किञ्चित्, तत्पोषणाय सहकारिण: पदार्था बहव:। प्राधान्येन प्रतिपाद्यवस्तुस्वरूपे नेमे दार्शनिका विप्रतिपद्यन्ते, किन्तु तत्सहकारित्वेन स्वीकृतेषु पदार्थेषु भूयसी विप्रतिपत्ति:। तत्तच्छास्त्राध्ययनेनावश्यं प्रतीयेत-यदमीषां मिथोऽहिनकुलवद्विरोध इति। एवं कलहायमाना: अपि अवैदिकानां मतं निराकर्तुं अन्यैस्सह विरोधे तु वयं पञ्चोत्तरं शतम् इति न्यायेनैकीभवन्ति। तत्र किं कारणमन्यत्स्यात् सर्वप्रमाणानां मूर्धन्याद्वेदादृते। वेदेन खलु सूत्रेण सर्व एवेमे प्रबद्धा:। तत्राप्तोपदेशत्वेन तस्य प्रामाण्यं साधयन्तु, केवलोपदेशरूपत्वेन वा। आप्तोपदेशसामर्थ्यात् इति गौतममहर्षिसूत्रम् आप्तैरयमुक्त: शब्द इत्यत: सम्प्रत्यय: इति वात्स्यायनभाष्यञ्चावलम्ब्य प्रवृत्ता नैयायिकसरणि:।[१] तस्य ज्ञानमुपदेशं इति जैमिनेस्सूत्रम् तस्य प्रतिज्ञातस्य धर्मस्य ज्ञानं ज्ञापकम् उपदेश: विशिष्टमुच्चारणम् इति च शाबरं भाष्यमवलम्ब्य प्रवृत्ता मीमांसकसरणि:। तत्र त्रिविधा चास्य शास्त्रस्य प्रवृत्ति: उद्देशो लक्षणं परीक्षाचेति।[२] तत्र नामधेयेन पदार्थमात्रस्याभिधानमुद्देश:। तत्रोद्दिष्टस्य तत्त्वव्यवच्छेदको धर्मो लक्षणम्। लक्षितस्य यथालक्षणमुपपद्यते न वेति प्रमाणैवधारणं परीक्षा इत्यादि वात्स्यायनभाष्यानुसारेण शास्त्रस्यास्य प्रमाणशास्त्रत्वं तावत् सुस्पष्टम्।[३] जैमिनिसूत्रतद्भाष्यपर्यालोचनया मीमांसाशास्त्रस्य धर्मशास्त्रत्वं, विचारशास्त्रत्वं, **वाक्यशास्त्रत्वं वा स्पष्टम्।** धर्मस्त्वलौकिको वेदतन्मूलस्मृत्यादिसमधिगम्य इति तावन्निर्विवादं समेषाम्। तत्र मीमांसाशास्त्रस्य वेदेन सह यावत्सानिध्यं न तावदन्यस्य शास्त्रस्य।

> **यथाकथंचिदारब्धा त्रयी मार्गाऽनुसारिणी।**
> **वाग्वृत्तिरल्पसाराऽपि श्रद्दधानस्य न शोभते।।**[४]

इति वदन्तो भट्टपादा: मीमांसायास्त्रयीमार्गानुसारित्वं कण्ठत एव वदन्ति। यथा च प्रमाणानां विशिष्य विचाराय न्यायशास्त्रस्य, प्रमेयानां तथा विचाराय च वैशेषिकशास्त्रस्यैदम्पर्येण प्रवृत्तिरिति तयोरेतद्विचारो विशिष्य विषयीभूत: न तथाऽयं शास्त्रान्तरस्य कस्यचिद्विषयो भवति, तथापि यस्य शास्त्रस्य य: प्रधानविषयस्तमनपायं स्थापयितुं ततच्छास्त्रविद:, यत्र शास्त्रान्तरविरोध: प्रसज्यते तत्रान्यासदृशमेव पन्थानं स्वकीयं कमपि नवीनमाकलयन्त: शास्त्रान्तरकारान् अभियोक्तुं सन्नह्यन्ति। तस्माच्छास्त्रकार एकैकोऽपि प्रमाणप्रमेयव्यवस्थापनकृते इतरैत्साकं संग्रामभूमिं बलान्नीयते। तत्र वेदार्थविचारैकोद्देशेन दीक्षितवन्तोऽपि मीमांसका: प्रमाणप्रमेयपर्यालोचनमीषदावश्यकं मन्वानास्तत्रापि दृष्टिं मनाग्व्यापारितवन्त:। तथैव केवलानां प्रमाणानां प्रमेयानां वा निरूपणे शास्त्रस्य न्यूनतामकलयन्तो नैयायिका: काणादाश्च किञ्चिद्धर्मस्वरूपमपि न्यरूपयन्। तत्र प्रामाण्यस्य परतस्त्वसाधनाय नैयायिका: उपदेशे आप्तत्वं समावेशयन्ति। तदिदमुपरिष्टान्निपुणतरं समालोचयिष्याम: तत्रोपदेशे आप्त: क इति प्रश्ने ईश्वरस्य जगन्निर्मातु: नाम निर्दिशन्ति। अतएव तत्कर्तृत्वं वेदानामित्यवस्थापयन्तिं।

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१. न्यायदर्शनम्, सूत्र, वात्स्यायनभाष्य।
२. जैमिनि–अ० १, पा० १, सू० ५ पृष्ठ - २३, शाबरभाष्य।
३. वात्स्यायनभाष्य–अ० १, आ० १ सू० ३ पृष्ठ - १७
४. श्लोकवार्त्तिकम्-ग्रन्थकारप्रतिज्ञा-श्लोक ८, पृष्ठ - ३।

(झ) (१) गौतमजैमिनिप्रयुक्तस्य उपदेशपदस्य विवरणम्

अत्रैव दौर्बल्यं नैयायिकानामवगच्छामः। महर्षिणा गौतमेन जैमिनिना वा प्रयुक्तस्योपदेशशब्दस्य न शब्दोऽर्थः। क्रियाप्रवृत्तिनिमित्तकत्वमुपदेशशब्दस्य स्वीकर्तव्यम्, गायत्र्या उपदेशः, पञ्चदशाक्षर्या उपदेशः इत्यादावुपदेशशब्दस्य विलक्षणोच्चारणक्रियायां प्रयोगदर्शनात्। वेदे मन्त्राणामुपदेशो भवति, न तु रघुवंशादिकाव्यस्य। वच्मि, उपदिशामि इति प्रयोगो भिन्नार्थकौ भवतः न तु सामानार्थकौ।

अतएव–

त्वामस्मि वच्मि विदुषां समवायोऽत्र तिष्ठति।
आत्मीयां मतिमास्थाय स्थितिमत्र विधेहि ताम्।।[१]

इत्यत्र वच्मि इत्यस्य उपदिशामि इत्यर्थे लक्षणा समाश्रीयते। यदीमौ समानार्थकौ भवेतां न तर्हि लक्षणासमाश्रयणं युक्तं भवेत्। अतश्च आप्तस्य भ्रमप्रमादादिदोषरहितस्येश्वरस्य विलक्षणोच्चारणक्रियाविशेष आप्तोपदेश इत्यनेनोच्यत इति सिध्यति। एतादृशक्रियावति चैश्वरे वेदोपदेशष्टृत्वं भवेत्, न तत्कर्तृत्वम्। सर्वज्ञ ईश्वरः सृष्ट्यादौ ऋषिभ्य उपदिशति, ते चान्यानुपदिशन्ति। ईश्वरोऽपि जगत्सृजन् पूर्ववदेव सृजेत्। यथेदानीं काश्यां भागीरथी प्रवहति तथैव पूर्वसृष्टावपि तत्र भागीरथी प्रवहन्त्यासीत्, तथैव पूर्वसृष्टावपि वेदा अभवन्नुपदेशक्रमेणेति स्वीकर्तव्यमेव। एवं प्रवाहनित्यत्वे स्वीक्रियमाणे वेदानामीश्वर-कर्तृकत्वं न कथमपि सिध्यतीति सामञ्जस्ये सति, अर्थं बुद्ध्वा शब्दरचना इति क्रमेणेश्वरकर्तृकत्वं वेदानां साधनं गौरवास्पदं भवेत्। अतएव मीमांसका ईश्वरे ताटस्थ्यमवलम्बमाना वेदस्यैव नित्यत्वं जगन्नियामकत्वं प्रशासकत्वञ्च स्वीकृत्य तदपौरुषेयत्वं प्रतिपादयन्ति। एतेन मीमांसका ईश्वरप्रद्वेषिण इति वक्तुं न शक्यते।

(ञ) ईश्वरविषये मीमांसकानां ताटस्थ्यम्[२]

ते (मीमांसकाः) ईश्वरं क्वचिन्न साधयन्ति, नापि खण्डयन्ति। वेदादेव हि सर्वं प्रसिध्यतीत्यभिप्रयन्ति। अस्यापि कारणमिदमभ्यूहितं शक्यते यच्छबरकुमारिलप्रभृतिषु मीमांसकेषु धर्मावबोधाय प्राधान्येन

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१. काव्यप्रकाशः–चतुर्थः उल्लासः

२. अत्र केचित्प्रत्यवतिष्ठन्ते-यत् बहवः खलु प्रमाणिकाः नास्ति मीमांसमत ईश्वर एव वदन्तीति। यथासिद्धान्तबिन्दौ श्रीमधुसूदनसरस्वत्यः–नास्ति सर्वज्ञत्वाद्युपेतं ब्रह्मेति मीमांसकाः–इति। प्रसिद्धिरत्येतदनुगुणैव वर्तते–निरीश्वराः मीमांसकाः–इति। द्विविध एव प्रसिद्धः प्रस्थानभेदो मीमांसकानाम्–कुमारिलप्रस्थानम्, प्रभाकरप्रस्थानमिति। तत्र कुमारिलपादाः स्पष्टमेव स्रष्टारमीश्वरं निषेधन्ति=सर्वज्ञान्निषेध्या नः स्रष्टुस्सद्भावकल्पना–इति। किं बहुना? संबन्धाक्षेपपरिहारप्रकरणे प्रायेण शताधिकं श्लोका ईश्वरसृष्टिप्रलयादिनिरासपरा दृश्यन्ते। तत्र यदि कुमारिलपादाः, सेश्वरमीमांसापराः, तर्हि किमिति महान्तमायासमत्रावलम्बन्त इति सर्व एव समालोचयन्तु। अतो वयं पश्यामः–न हि कुमारिलपादाः सेश्वरमीमांसापराः–इति।
वयं तु प्रतीमः–संबन्धाक्षेपपरिहारप्रकरणगतैश्श्लोकैस्सर्वैरपि कुमारिलपादा आनुमानिकेश्वरनिरासमेवाशेरते, न तु वैदिकेश्वरनिरासम्। सर्वज्ञवन्निषेध्या नः इति श्लोके सर्वज्ञवत् इति निदर्शनमत्रैव स्वरसम्। अनेन हि निदर्शनेनेदमेव

वेदवाक्यार्थान् याथातथ्येन निरूपयितुं प्रवृत्तेष्वपि चार्वाकबौद्धप्रभृतिभि: वैदिकधर्मोपरि क्रियमाणं कुठाराघातं निवारयितुमपि ते प्राधान्येन प्रवृत्ता: इदन्त्ववश्यमेष्टव्यम्–यद्यथा मीमांसकैरवैदिकानां मतं निराकृतं न तथाऽन्यैर्दार्शनिकैरिति। ज्ञानं प्रत्यक्षमिति बौद्धा इव नैयायिका अपि स्वीकुर्व्वन्ति मीमांसकास्तु सर्वज्ञमेव निषेधयन्ति। परत: प्रामाण्यं बौद्धा अपि वदन्ति नैयायिका अपि मीमांसकास्तु स्वत: प्रामाण्यमिति। भण्डूधर्तनिशाचरैस्त्रयी निर्मितेत्यास्थिषतावेदिका:, नैयायिकास्तु ईश्वरनिर्मितेति, मीमांसकै: तादृश: कोऽपि पदार्थो न स्वीकृत:, यश्च बौद्धैस्स्वीकृत:। अतएव 'खदृतिनिक्षिप्तगोक्षीरन्यायेन' बौद्धाभिहितानाम-हिंसासत्यादीनामपि तदभिहितत्वेन धर्मत्वं न स्वीकुर्वन्ति। यदि सर्वज्ञं कञ्चन स्वीकुर्म: तर्हि सर्वज्ञमात्मानं बोधयन्बौद्धस्समागच्छेत् इति भट्टपादैस्स निराकृत इति। यस्तु यथा तथा वा, सर्वथा मीमांसकानामीश्वरं प्रति न प्रद्वेष:, नाप्यानुकूल्यबुद्धि:, केवलं ताटस्थ्यमेव।[१]

(ट) अत्र भगवत्पादानां दृष्टि:

इदञ्चात्रानुमातव्यं भवति–यद्भगवत्पादानां श्रीशंकराचार्याणामवतारात्पूर्व मीमांसकानां स्थितिरन्यादृशी, तदनन्तरं च स्थितिरन्यादृशी आसीदिति। प्रथमं मीमांसकास्स्वसिद्धान्ते दृढा अभवन्, अनन्तरञ्च किञ्चदिव तत्र शैथिल्यमभवत्। ईश्वरसम्बन्धे विनैव यथायथमनुष्ठितै: कर्मभि: स्वस्वाभिलषितानि-ऐहिकानि आमुष्मिकाणि-ऐहिकसंवलितामुष्मिकाणि च फलानि प्राप्यन्त इति दृढ़ा मतिरासीत्। मतिरियं

विवक्षितंयत् परस्पराश्रयप्रसंगात्, बुद्धस्य सर्वज्ञत्वमनुमानेन बुद्धविरचितेनागमेन वा निर्णेतुमशक्यमिति तत्स्वारस्येन तु दार्ष्टान्तिकभागेऽपीदमेव विवक्षणीयम्–यत्, ईश्वरोऽप्यनुमानेन, आनुमानिकेश्वरविरचितेनाम्नातेन वा न सेत्स्यतीति। इत्थं च सर्वोऽपि पूर्वतन: संदर्भो वेदपौरुषेयत्वनिरासपर एव, नत्वीश्वरनिरासपर:। नन्दीश्वरविरचित: प्रभाकर-विजय: भूमिका–म०म० अनन्त कृष्ण शास्त्री–पृ० २-३।

१. अत्रेदमवधेयम्-यथा-सांख्यशास्त्रं प्रकृतिपुरुषविवेचनार्थप्रवृत्तिमितीश्वरतत्त्वं नैव स्पृशति। ईश्वरप्रतिपादनस्य शास्त्रतात्पर्यविषयभूतप्रकृतिपुरुषख्यातिविवेचनं प्रति प्रतिबन्धकत्वात्। अतो यथा कापिलं शास्त्रं प्रकृतिपुरुषविवेचन एव विश्राम्यति, ईश्वरविषय औदासीन्यमेव भजते, तथैव कर्ममीमांसादर्शनमपि धर्माधर्मप्रतिपादनेनोपक्षीणम्, ईश्वरविषये तूष्णीमलम्बत इत्येव युक्तम्। वार्तिकारोऽपि आत्मवादान्ते वेदान्तनिषेवणम् व्याकरणाधिकरणे, ग्रहैकत्वाधिकरणे चान्यत्रेश्वरतत्त्वं विवेचितमितिवदन्, पूर्वोक्तमेवार्थमुपष्टम्भयति।

अतएव हर्षमिश्रो भीमसुमायास्स्वयंवरमण्डपे समवेतानां राजन्यानां परिचयप्रदानप्रसंगे काञ्चीनरेशस्य संस्तवे सरस्वत्यादत्ते, तस्य राज्ञो गुणवर्णनं श्रुत्वा, तद्विषये किमप्यनुक्त्वा दृष्टान्तविधया मीमांसाशास्त्रमचीकवत्। यथा–

वेदैर्वचोभिरखिलै: कृतकीर्तिरत्ने।
हेतुं विनैव घृतनित्यपरार्थयत्ने।।
मीमांसयेव भगवत्यमृतांशुमौलौ।
तस्मिन् महीभुजि तथानुमतिर्न भेजे।।

(नैषधचरितम् स० ११ श्लोक ६४ इति)

वार्तिककारादिभिस्स्वीकृत ईश्वरो वेदे प्रतिपाद्य:, वार्त्तिकादिषु परमेश्वरनिराकरणं च तार्किकपरिकल्पितानुमानि-केश्वरनिराकरणपरम्। अत: कौमारिल: प्राभाकराश्च मीमांसकावेदान्तिनां सन्निहिता इति वचनं विदुषां मनोरञ्जनमात्रम्। प्रकरणपञ्चिका, (परिशिष्टम्) पृ० ३२१।

परिपोषमवाप्तासती कदाचित्कालान्तरे ज्ञानेन संकल्पेन बुध्या आयुषा च दुर्बलान् नास्तिकत्वे परिणमयेदिति शंकया भगवत्पादाः तन्मतानुयायिनश्च मीमांसकपद्धतिं किञ्चिदिव परिवर्तयाम्बभूवुः। प्रायस्सर्वेषु श्रौतेषु कर्मस्वनुष्ठीयमानेषु सम्प्रति सोमेन यक्ष्ये दर्शपूर्णमासाभ्यां यक्ष्ये अग्नीनाधास्ये इति संकल्पं कुर्वाणः अभिवदति 'तेन परमेश्वरं प्रीणयानि' इति। श्रद्धादिषु स्मार्तेषु कर्मस्वनुष्ठीयमानेषु सपात्रकश्राद्धकर्तारः दर्व्यां हविरवदानं कुर्वाणाः–

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना।।

इति मन्त्रमुच्चार्य हविश्चावदाय, इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् इत्यभिधायानन्तरं 'यन्मे माता प्रलुलोभचरति' इति मन्त्रेण जुह्वति। एवं भोजनावसरे प्राणाय स्वाहा, अपानाय स्वाहा इत्यादिमन्त्रैः पञ्च प्राणाहुतीर्विधायान्ते ब्रह्मणे स्वाहा इत्याहुतिं कुर्वन्ति। ब्रह्म म आत्मा अमृतत्वाय इति हृदयं स्पृष्ट्वा तदन्तरमन्नं भक्षयन्ति। श्राद्धे भोजने वा मीसांसकमतरीत्या ब्रह्मणः कोऽपि न सम्बन्धः। तथापि याज्ञिकाः कर्मकाण्डिनश्चैवमाचरन्ति। अत्र प्रक्रियामिमांश्रोत्रस्मार्तसूत्रकारा न उपदिशन्ति। तथाप्याचरन्ति। एवं प्रतिकर्म स्नानदानादिकमेवाचर्यते लोकैः। तदत्र कारणं पश्यामः–यद्भगवत्पादकाल एवैषा रीतिरुपक्रान्ता स्यादिति। भगवत्पादानन्तरकाले च सर्वेपि मीमांसाग्रन्थकाराः ग्रन्थादौ स्वाभीष्टदेवतां स्मरन्ति।[१]

१.(अ)विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे।
श्रेयः प्राप्तिनिमित्ताय नमः सोमार्द्धधारिणे।।
–श्लोकवार्त्तिकम्–१

(आ) श्लोकवार्तिकमारिप्सुस्तस्याऽविघ्नसमाप्तये।
विश्वेश्वरं महादेवं स्तुतिपूर्वं नमस्यति।।१।।
–न्यायरत्नाकरटीका, पृ० - १

(इ) लक्ष्मी कौस्तुभवक्षसं मुररिपुं शंखासिकौमोदिकी
हस्तं पद्मपलाशताम्रनयनं पीताम्बरं शार्ङ्गिणम्।
मेघश्याममुदारपीवरचतुर्वाहुं प्रधानात्परं
श्रीवत्सांकमनाथनाथममृतं वन्दे मुकुन्दं मुदा।।१।।
न्यायाभासतमश्छन्नशास्त्रतत्वार्थदर्शिकाम्।
कुमारिलमतेनाहं करिष्ये शास्त्रदीपिकाम्।।२।।
–शास्त्रदीपिका–पृष्ठ - १-३

(ई) वागीशाद्याः सुमनसः सर्वार्थानामुपक्रमे।
यं नत्वा कृतकृत्याः स्युस्तं नमामि गजाननम्।।१।।
–जैमिनीयन्यायमाला-पृष्ठ - १

(उ) अधिसरयूतटिनीतटमधिसाकेतांगणमधितदुधानम्।
खेलन्नीरदनीलो वालो मे मानसे सदा भूयात्।।१।।
–भाट्टचिन्तामणिः।

किञ्च, तस्माद्यज्ञात्सर्वहुतः ऋचस्सामानि जज्ञिरे। छन्दांसि जज्ञिरे तस्मात्। यजुस्तस्मादजायत।[१] त्रयो वेदा अजायन्त – अग्नेः ऋग्वेदः, वायोर्यजुर्वेदः, आदित्यात्सामवेदः इत्यादि श्रुतिवाक्यान्युदाहृत्य वेद एवात्मन उत्पत्तिं बोध्नयति यदा, तदा तस्य पौरुषेयतवे का विचिकित्सेति वादिनः पृच्छन्ति। नैष विरोधः–जज्ञिरे इति शब्दस्योत्पन्न इति नार्थः, किन्तु प्रादुर्भूता इत्यर्थः। प्रादुर्भावस्तु पूर्वस्थितस्य नित्यस्य परमेश्वरादिति श्रुतिर्वदति, न तु पुनरुपलभ्य विरचनम् तत्त्वनुमीयत इति वक्तव्यम्। तच्चायुक्तमिति पूर्वमवोचाम।

किञ्च, किञ्चित्तु सूक्ष्मं विमृश्यमाने विशदा मतिर्भविष्यति–जगत्येकैकसर्गश्चोत्सर्गापवादसहितः। यदाहवनीये जुहोति इतिं होमत्वावच्छेदेनाहवनीयं विधत्त इति पदहोमेऽपि नाहवनीयस्य प्रवृत्तिः। पदे जुहोति इति विहित पदाधिकरणकहोमे होमत्वावच्छिन्नत्वस्य सत्वेऽपि तदतिरिक्तविषयत्वमेवाहवनीयस्य। दध्ना जुहोति इत्यत्र दधिहोमसाधनत्वेन विहितमिति शूर्पेण जुहोति इत्यत्रापि होमसाधनत्वेन शूर्पो न विधीयते। तत्र लोकवृत्तमीषज्जानता उत्सर्गवद्वाऽपवादस्यापवादवद्वोत्सर्गस्य भवनं नापादनीयम्। न वा तत्र सन्देहस्समुचितः। तेन लौकिकसन्दर्भाणामुत्पादशालित्वेऽपि सकर्तृकत्वेऽपि वेदस्यातथाभावे न तद्बाधकम्, न वा विरुद्धम् :

(ठ) विदेशीयानां पक्षं तद्विमर्शश्च

अथापि कोऽपि प्रतिवाद्युत्तरयेत्–एवं रघुवंशोऽपि बौद्धागमोऽप्यपौरुषेयस्स्यादिति। अत्र वादरीतिमवलम्ब्य शास्त्रपठितिनो ब्रुयुः–किमेतावता वेदापौरुषेयत्वस्य हीनमिति। एवं वादिना हि सर्वत्रः कालिदासो वा बुद्धो वा रघुवंशं बुद्धागमं वा सन्दृब्धवानिति संकीर्तितमाकर्ण्य तस्य पौरुषेयत्वं निश्चित्य वेदस्यापौरुषेयत्वस्यापि स्यादिति वस्तुतोऽविद्यमानमेवापौरुषेयत्वं रघुवंशादीनामापादयितव्यम्। तथा च कालिदासबुद्धादीनां तत्कर्तृत्वेन चिरायप्रवर्तमानं स्मरणमेव तत्रापौरुषेयत्वे बाधकमिति। एवमभिसन्दधानो भट्टपादः प्रतिवादि प्रयोगं यदेव भवतां गोत्रं तदेव ममापीति ब्रुवाणेन जामात्रा उपमित्य परिहसति[२],

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(क) यत्कृपालेशमात्रेण पुरुषार्थचतुष्टयम्।
प्राप्यते तमहं वन्दे गोविन्दं भक्तवत्सलम्।।१।।
–मीमांसान्यायप्रकाशः

एमन्येऽपि मीमांसाग्रन्थकाराः स्मरन्तीति विस्तारभिया सर्वमत्र न वितन्यते।

१. ऋग्वेद–पु० ९०.९

तस्माद्यज्ञात्–यज्ञरूपात्परमेश्वरात् यज्ञो वै विष्णुः इति श्रुतेः। सर्वहुतः–हुतं हुत् यस्मिंस्तत्सर्वं वर्तते स सर्वहुत् तस्मात्। अथवा सर्वं जुहोतीति सर्वहुत् यष्टापि स एवेत्यर्थः। प्रलयकाले वा सर्वं जुहोति स्वमात्रयेति सर्वहुत्। तस्मादृगादयो जज्ञिरे इति मन्त्रार्थः।

२. यादृशतादृशमीमांसकैरप्यतीन्द्रियविषयपुरुषवचनप्रामाण्यनिराकरणादपौरुषेयत्वाध्यवसायनिराकृतकारणदोषाशङ्क-निरपवादप्रामाण्यसिद्धिं प्रतिहन्तुमशक्यां मन्यमानां निरुत्तरीभूता बालानुकरणवाक्यसदृशैः स्ववाक्यैर्व्यवलिख्यमानहृदयाः सन्तोऽपि प्रक्षीणकुहेतुवचनजालाः कन्यावरणार्थागतमूर्खवरगोत्रप्रश्नोत्तरवत्। –तन्त्रवार्त्तिकम् पृष्ठ - २३७।

यस्य स्वारस्यं संस्कृतपरिचयवतां पाश्चात्यानामग्रणी:मैक्समूलर: (Max Muller) यथावदवगन्तुं चस्खाल। स स्वयमङ्गीकरोति यद्यपि ख्रि०पा० (Before christ.) अवरतो द्वे पञ्चापि वा वर्षसहस्राणि वृत्तानि वेदस्य जगत्याविर्भूतस्येति वदेम, तथापि न तत्र किमपि बाधकमस्तीति। परन्तु स प्राच्यविद्यारामणीयकेन तत्त्वेन सारभूतेन च परवशीक्रियमाणोऽपि चिरप्ररूढवासनान्तरस्य द्रढीयस्तया मध्ये मध्ये मतान्तरावलम्बिनं विमर्शकमात्मानमाकलयन् मीमांसकैः क्रियमाणस्य तादृशसाहसस्य किं फलमिति पृच्छति।[१] बाधकविरहेऽपि वेदस्य तथा चिरन्तनत्वांगीकारं साहसमेव मन्यते, न तु पुनर्मीमांसकैरेककण्ठेन कथ्यमानस्य तथात्वस्यैकपदेऽपलपनम् इत्येव सन्तोष्टव्यमस्माभिः।

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1. "The views entertained of revelation by the orthodox theologians of India are far more minute and elaborate than those of the most extreme advocates of Verbal inspiration in Europe. The human element, called, Paurusheyatva (पौरुषेयत्व) in Sanskrit, is driven out of every corner or hiding place, and as the Veda, is held to have existed in the mind of the Deity before the beginning of time, every allusion to historical events, of which there are not a few, is explained away with a zeal and ingenuity worthy of a bettar cause.
But let me state at once that there is nothing in the hymns themselves to warrant such extravagant theories." ---The Vedas. F.Max Muller. P. 21-22.

वैदिक आख्यान, लक्षण और स्वरूप

डॉ० श्री विद्यानिवास जी मिश्र

'आख्यान' शब्द का अर्थ है किसी पूर्वज्ञात (प्रत्यक्ष या प्रामाणिक रूप से या परम्परागत) घटना या अवस्थिति को समझाने की क्रिया। 'ख्या' का अर्थ होता है प्रकट करना और 'आ' जोड़ने से उसका अर्थ होता है भलीभाँति प्रकट करना। अभिनवगुप्त ने आख्यान का लक्षण बतलाते हुए कहा कि आख्यान दृष्टार्थकथन है। 'अर्थ' शब्द वस्तुओं और घटनाओं की तथ्यता है। वस्तुतः जो वस्तु दिखायी पड़ती है या जो घटना घटती है, उसका आधा ही ज्ञान होता है। इन्द्रियों से या मन से आधा ही ज्ञात हो पाता है। उसकी वास्तविकता का पूरा ज्ञान नहीं होता; क्योंकि वह वास्तविकता केवल इन्द्रियगोचर या केवल मनोगोचर नहीं है। कभी-कभी वह बुद्धिगोचर भी नहीं होती। वह चेतना के सबसे भीतर के प्रकाश से उन्मीलित होती है। इसलिये दृष्टार्थ-कथन की परिभाषा अत्यन्त व्यापक है और इस परिभाषा में यह निहित है कि वह न तो किसी घटना का इतिहास है और न किसी घटना का आधिभौतिक विवरण। हमारी प्रवृत्ति हर विषय को उसकी समग्रता से समझने की रही है। इतिहास इस समझ का अंशमात्र है। जब आख्यायिका का संस्कृत में लक्षण यह किया जाता है कि वह प्रसिद्ध इतिवृत्तों पर आधारित होता है, तब उसका अर्थ यह होता है कि यह प्रसिद्धि केवल ऐतिहासिक दृष्टि से नहीं है। यह आभ्यन्तर चक्षु से प्रमाण पुरुषों के द्वारा की गयी अपरोक्ष अनुभूति का परिणाम है। वैदिक आख्यान वैसे तो संहिता भाग में ही मिलने लगते हैं, पर ब्राह्मणों, आरण्यकों और उपनिषदों में आये आख्यान विशेष महत्त्व रखते हैं। ब्राह्मणों में जब किसी अनुष्ठान की प्रक्रिया को समझाना होता था तो एक आख्यान सुनाया जाता था। वह आख्यान क्रिया की अभिव्याप्ति स्पष्ट करता था। इस प्रकार से यह आख्यान प्रत्येक आनुष्ठानिक सोपान को समझने के लिये एक बड़ा चौखटा प्रदान करता था। कभी यह आख्यान सादृश्यमूलक है, कभी प्रतीकात्मक है, कभी अन्योक्तिपरक है, कभी कार्य-विशेष में घटी घटना को देशातीत और कालातीत प्रस्तुत करने वाला है। ऐसे ही आख्यानों का उपबृंहण पुराणों में हुआ है। ये ही हमारे काव्य-साहित्य और नाट्यशास्त्र के बीज बनते हैं और ये ही हमारी कलाओं के संदर्भ बनते हैं। वैदिक आख्यानों का सौन्दर्य तीन बातों में है। एक तो ये अत्यन्त संक्षिप्त हैं, इनमें नाटकीय चढ़ाव-उतार है और मुख्य प्रतिपाद्य ही दिया गया है। उसको सजाने की कोशिश नहीं की गयी है। भाषा बड़ी ही पारदर्शी है, पर उसके साथ-साथ बड़ी गहरी है, बहुस्तरीय है। उसमें प्रवेश करते ही पटल-पर-पटल खुलते चले जाते हैं। कहीं भी शब्द का अपव्यय नहीं है। हर आख्यान का अन्त किसी-न-किसी प्रकार की पूर्णता के भाव से होता है, इसीलिये ये आख्यान कालातीत हैं और परिणामतः इतिहास से भी बाहर हैं। एक प्रकार से सनातन हैं। इन आख्यानों में इतिवृत्तों का विस्तार सीधी रेखा में नहीं है। जैसे—इन घटना

के बाद यह घटना आदि। न इनका विस्तार एक वृत्त के रूप में होता है, जहाँ से घटना शुरू हो वहीं पर लौट आये। यहाँ जो कुछ भी है, वह एक खुला वृत्त है अर्थात् ऐसा विवरण है जिसमें आगे बढ़ाने की गुंजाइश मौजूद है। शंखवलय-जैसे होता है। उसमें छोटे वृत्त का विस्तार बड़े-से-बड़े वृत्तों में होता चला जाता है। वैसे ही इन आख्यानों का विस्तार सम्भव होता है। 3-4 पंक्तियों का आख्यान एक बहुत बड़ी कथा बन जाती है। **दौःषन्ति**–भरत का आख्यान अभिज्ञानशाकुन्तलम् नाटक बना। पुरूरवा- उर्वशी के आख्यान में अरणि-मन्थन (आग धधकाने के लिए जिन लकड़ियों का प्रयोग होता है, उन्हें 'अरणि' कहते हैं) के प्रसंग में और इस विस्तृत होकर मनुष्य और प्रकृति के बीच रूपान्तर की सम्भावनाओं का अत्यन्त संश्लिष्ट रूपक बन जाता है। उत्तरवर्ती साहित्य को पूरी तरह समझने के लिये ये वैदिक आख्यान चाभी हैं। उदाहरण के लिये छान्दोग्योपनिषद् के घोर आङ्गिरस और देवकीपुत्र कृष्ण-संवाद का आख्यान ही गीता की आधारपीठिका है। यहाँ इन आख्यान को पूरा देना संगत होगा। आख्यान इस प्रकार है–

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः।। अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति।। अथ यद्धसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैरेव तदेति।। अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः।। तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवावभृथः।। तद्धैतद्घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वो-वाचापिपास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसंशितमसीति तत्रैते द्वे ऋचौ भवतः।। आदित्प्रत्नस्य रेतसः। उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तरंस्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति।।

(छान्दोग्य० 3।17।1-7)

इसका अर्थ यह है कि इस आभ्यन्तर पुरुष को जब भूख लगी होती है, प्यास लगी होती है, कहीं उसे चैन नहीं पड़ता, कहीं वह रम नहीं पाता, तभी जीवन-यज्ञ में उसकी दीक्षा होती है। जीवन-यज्ञ के लिये वह अपने को सौंपता है, क्योंकि यह व्याकुलता उसे दीखती है। यह सबकी व्याकुलता है। अकेली उसकी नहीं है। दीक्षा का अर्थ ही है अपने को पूरी तरह खाली करना और भरे जाने के लिये प्रस्तुत करना।

जो वह खाता है, पीता है और रमता है, वही जीवन-यज्ञ की यज्ञ-वेदी के पास पहुँचना होता है। वही उपसद मन्त्रों का उपयोग होता है। जब वह खा-पीकर रमकर प्रसन्न होता है, हँसता है, जब वह विविध प्रकार के भोग को आत्मसात् करता है, जब वह अत्यन्त निजत्व को सम्पूर्णत्व में विलीन करता होता है, जब वह मिथुनीभाव के साथ अद्वैतात्मक क्षण में प्रविष्ट होता रहता है। अमावस्या की इष्टि के सम्बन्ध में उसकी जो बात कही गयी है, उससे रूपक-शब्दावली लेकर कह सकते हैं कि अग्नि-सोमस्वरूप में वह निगीर्ण होता रहता है और सोमाभिषव होता रहता है। यह स्थिति ही शास्त्र मन्त्रों के उपयोग की स्थिति है, जिनके द्वारा अन्तिम आहुति दी जाती है। वषट्कार के

उच्चारण के साथ अन्तिम आहुति दी जाती है कि यह हम सबकी ओर से सर्वात्मक देवता के लिये आहुति दे रहे हैं। हम सबके लिये यह आहुति कर्मों का सूक्ष्म रूप है। समस्त जीवों का साररूप है। समस्त सृष्टि का बीजरूप है। इस यज्ञ से जो तप, दान, आर्जव (निश्छल व्यवहार), अहिंसा और सत्य के आचरण का संस्कार उत्पन्न होता है, वही इस जीवन-यज्ञ की दक्षिणा है। इस यज्ञ-भावना से जिया गया जीवन मानो अहंकार की मृत्यु है और यह यज्ञ मृत्यु के बाद पुनरुत्पादन है। सृष्टि का पुनः अनुकीर्तन है। इस यज्ञ के बाद अवभृथ-स्नान किया जाता है, वह देह की मृत्यु है। इसके बाद और अधिक स्फूर्ति के साथ नये यज्ञ की तैयारी होती है। इस यज्ञ-पुरुष रूप विद्या का उपदेश घोर आङ्गिरस ने देवकीपुत्र श्रीकृष्ण को दी तो उनकी तृष्णारूप प्यास बुझ गयी। वे इस भाव में आजीवन भरे रहे। इस उपदेश से भरे रहे कि अनिकेतन हो, तुम्हारे लिये कोई घर का घेरा नहीं है। तुम अच्युत हो, तुम्हारा कुछ भी नहीं घटता। तुम अव्यय हो और तुम्हारे प्राण निरन्तर सान पर चढ़कर नये-नये रूप में ओजस्वी होते रहते हैं। तुम प्राण-संचित हो। यही तुम अनुभव करते रहो। इस सम्बन्ध में दो ऋचाएँ हैं–

प्राचीन बीज का अंकुरण होता रहता है। एक जीवनदीप दूसरे जीवनदीप का प्रदीपक होता है। कुछ भी मूलरूप से नष्ट नहीं होता। हम अन्धकार के पार जाते रहें। बराबर अपने अङ्ग-ज्योति का दर्शन करते रहें। अपने आगे प्रकाशात्मा को देखते रहें–यही देवता को देखना है। यही स्वयं द्युतिमान् होना है। यही उत्तम-से उत्तम ज्योति की ओर अभिमुख होना है। इसी मार्ग से देवता भी परम प्रकाश के पास पहुँचते रहे हैं और उनसे प्रकाश पाते रहे हैं।

यज्ञ के अर्थ का विस्तार देते हुए इस छोटे से आख्यान में भारतीय जीवन का मूलमन्त्र बड़े ही क्रमबद्ध ढंग से समझाया गया है–यह अपने-आप स्पष्ट है। जो इस उपदेश को नहीं समझेगा; वह श्रीकृष्ण के बालजीवन, कैशोरजीवन की लीलाओं का रहस्य और उनके उत्तरवर्ती जीवन के निःसंग कर्म-शृंखला को तथा उनके चुपचाप जरा के तीर से आबद्ध होकर एकान्त 'रूप' में महाप्रयाण के रहस्य को नहीं समझ सकता।

यह आख्यान तो एक इतिहास-पुरुष के स्वरूप और उनके संदेश को समझने के लिये बीज के रूप में है। एक दूसरा आख्यान हम दे रहे हैं, जो मनुष्य के स्वभाव की पहचान से सम्बद्ध है। वह आख्यान बृहदारण्यकोपनिषद् (5।2।1-3) में इस प्रकार है–

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या असुरा उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदक्षरमुवाच द इति व्यज्ञासिष्टा 3 इति व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्थेत्योमिति होवाच व्याज्ञासिष्टेति॥

अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा 3 इति व्यज्ञासिष्मेति होचुर्दत्तेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति॥

अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा 3 इति व्यज्ञासिष्मेति होचुर्दत्तेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति दाम्यत दत्त दयध्वमिति तदेतत् त्रयꣳशिक्षेद्दमं दानं दयामिति।।

तात्पर्य यह है कि प्रजापति के तीन संतान–देवता, मनुष्य और असुर अपने पिता प्रजापति के आगे ब्रह्मचर्य-व्रत धारण कर तप करने गये। ब्रह्मचर्य-व्रत पालन करने के बाद देवताओं ने कहा–'अब हमें उपदेश करें'। उनके लिये एक अक्षर पिता बोले–'द' और पूछा–'तुमने समझा'। हाँ, हमने समझा। हमें 'दमन' करना चाहिये (अपने भोग पर नियन्त्रण करना चाहिये) यही आपने कहा। 'हाँ, तुमने ठीक समझा।' यह पिता ने कहा। इसके बाद मनुष्य व्रत करके गये और बोले–'हमें उपदेश करें'। उनको भी ब्रह्मा ने एक ही अक्षर का उपदेश दिया–'द' और पूछा–'तुमने समझा'? हाँ, हमने समझा कि आपने कहा 'दान करो'। हाँ, तुमने ठीक समझा।

अब इसके बाद असुर व्रत करके पहुँचे। आप हमें उपदेश करें। उनको भी एक अक्षर का उपदेश दिया–'द'। पूछा–'तुमने क्या समझा?' हाँ, हमने समझा, आपने कहा–'दया करो'। हाँ, तुमने ठीक समझा।

यह उपदेश दैवी वाणी के रूप में बराबर होता रहता है। जब बादल गरजता है और उसमें 'द-द-द' का स्वर निकलता है। यही ध्वनि निकलती है–'दमन करो', 'दान करो', 'दया करो'। इससे शिक्षा लेनी चाहिये कि ये तीनों आवश्यक हैं। ये तीनों जीवन के मन्त्र हैं। अब इसका व्याख्यान करने बैठे तो मनुष्य के लिये दान ही व्रत का फल है। यह बीजमन्त्र है। इसलिये महत्त्वपूर्ण है कि दान की परिभाषा है ममत्व का त्याग करना। अपनेपन का दावा छोड़ना, किसी वस्तु के साथ ममत्व न रखना और रखना तो यह समझ कर कि यह वस्तु जितनी मेरी है, उतनी ही दूसरे की भी और जितनी ममता मेरी है, उतनी ही दूसरे की भी है। यह दान अपने-पराये को जोड़ने वाला व्यापार है। यही मानव का उसकी दुर्बलताओं से उद्धार है। दान देकर मनुष्य एकदम बड़ा हो जाता है। दान का कण वह पारसमणि है, जो लोहे को भी सोना बना देती है, पर शर्त यह है कि अपनेपन का निःशेषभाव से समर्पण होना चाहिये। उसके बिना दान दान नहीं। हमारे यहाँ दानपात्रों से पीढ़ी-दर-पीढ़ी को बाँधा गया है। उससे यह पता चलता है कि दान की नींव हमारी संस्कृति की कितनी गहराई में पड़ी है। जो दान ऋण के रूप में ब्याज के लिये दिया जाता है–वह दान, दान नहीं, दान का उपहास है। मनुष्य के लिये 'दान', असुरों के लिये 'दया' और देवताओं के लिये 'दमन' क्यों इतना महत्त्वपूर्ण है? इसका कारण है कि मनुष्य के स्वभाव में ममता है। इसलिये दान उस ममता का स्वाभाविक विस्तार होता है, जो मनुष्य के उन्नयन का कारण है। देवता की योनि भोगयोनि है। उसमें केवल सुखभोग है। यदि उस भोग का स्वभाव इस रूप में परिवर्तित न किया जाय कि हम दूसरे के भोग की बात सोचते हुए भोग करें तो वह भोग देवता की कमजोरी हो जाता है। उसी प्रकार असुर वृत्ति का स्वभाव है दूसरे को दुःख देकर सुख पाना। अतः उसके लिये यह आवश्यक है कि वह दूसरे

के दुःख से दुःख भी पाये। उसके लिये वहाँ दया का उपदेश है। दान वृत्ति का विस्तार ही मानव-संस्कृति मात्र का विस्तार है, केवल भारतीय संस्कृति का नहीं।

इन दो उदाहरणों से वैदिक आख्यान की व्याप्ति का कुछ-कुछ अनुमान लगाया जा सकता है और यह भी संकेत मिल सकता है कि सरल तथा सीधी भाषा में गहरे-से-गहरे सत्य का प्रकाशन जितना हो सकता है, उतने लम्बे-चौड़े व्याख्यान से नहीं। आज भी लोक जीवन में जो व्रतकथाएँ प्रचलित हैं, उनका साँचा भी इन्हीं आख्यानों जैसा सकारात्मक और प्रश्नोत्तर के रूप में मिलता है। वहाँ पर अनावश्यक विवरण नहीं है। आख्यानों की संरचना में जो एक ही शब्द की बार-बार पुनरावृत्ति मिलती है, उससे उक्ति में अपने-आप बल पैदा होता है, उक्ति पुष्ट होती है, उसका प्रभाव अनुरणन या बीज के रूप में होता है।

वैदिक आख्यानों को किसी गोटी में बाँधना चाहें तो नहीं बाँध सकते। मोटे रूप में कह तो सकते हैं कि कुछ आख्यान मनुष्य और देवता के सम्बन्ध को समझाने वाले हैं, कुछ आख्यान सृष्टि के क्रम को समझाने वाले हैं, सृष्टि के रहस्य को समझाने वाले हैं, कुछ आख्यान प्रकृति में घटे रहे विभिन्न परिवर्तनों के अनुभव को समझाने वाले हैं, कुछ आख्यान देवताओं और असुरों के प्रतिस्पर्धा से सम्बद्ध हैं, कुछ आख्यान देवताओं के परस्पर तारतम्य-सम्बन्ध को और तारतम्य से अधिक परस्पर अवलम्बन के सम्बन्ध को स्थापित करने वाले हैं और अनेक आख्यान ऐसे भी हैं, जिनमें कई उद्देश्यों का संश्लेष है।

वाक्तत्त्व से सम्बद्ध आख्यान ऐसे ही संश्लिष्ट आख्यान हैं और सृष्टितत्त्व के भी ख्यापक हैं। मनुष्य और देवता के सम्बन्ध के भी ख्यापक हैं। विभिन्न सत्ताओं के परस्पर अवलम्बन के भी ख्यापक हैं। उदाहरण के लिये प्रजापति और वाक् का प्रसिद्ध आख्यान है, जिसमें कहा गया है कि प्रजापति ने वाक् की रचना की और वे वाक् पर मोहित हो गये। यह मोह रुद्र से सहन नहीं हुआ। उन्होंने ऐसे प्रजापति का सिर काटना चाहा और बाण लेकर दौड़े। प्रजापति ने मृग का रूप धारण किया। रुद्र व्याध बने और मृग का सिर काट कर रख दिया। वही 'मृगशिरा' नक्षत्र हुआ। ब्रह्मा का वह शरीर संध्या के रूप में रूपान्तरित हुआ। ऊपर से देखने पर यह आख्यान एक वर्जित सम्बन्ध की बात करता है और साधारण लोगों को इससे बड़ा धक्का लगता है; पर यह किसी बड़ी घटना को समझने का प्रयास मात्र है। समझाने के लिये ही धक्कामार भाषा का उपयोग किया गया है। रचना या सृष्टि दूसरे के लिये होती है। उस पर आधिपत्य करना रचनाकार के लिये सर्वथा अनुचित है और उतना ही अनुचित है, जितना उपर्युक्त वर्जित सम्बन्ध। अनौचित्य की तीव्रता को द्योतित करने के लिये यह बात कही गयी है।

यह बात केवल ब्रह्मा की सृष्टि पर ही लागू नहीं है, प्रत्येक रचना के लिये लागू होती है। यदि रचनाकार का सिर, उसका अहंकार अलग नहीं हो जाता और रचना अपने कर्ता से विच्छिन्न नहीं हो जाती, वह कोई अर्थ नहीं रखती। रचनाकार का भोक्ता के रूप में मृत्यु ही रचना का धर्म

है। इस प्रकार यह आख्यान एक सनातन सत्य का ख्यापन है। ऐसे ही सैकड़ों आख्यान वैदिक वाङ्मय में हैं। उनके गहरे अर्थ का अन्वेषण जितना भी करें उतना कम है; क्योंकि उसमें असीम अर्थ की सम्भावनाएँ हैं। जो लोग उसे तर्क की कसौटी पर या अवधारणाओं की नूतन कसौटी पर कसते हैं, वे इन आख्यानों के भीतर निहित अत्यन्त सघन आध्यात्मिक उत्साह को नहीं पकड़ पाते। वस्तुतः ये आख्यान अपर्याप्त भाषा को पर्याप्त करने वाले हैं। इनमें केवल सामाजिक, ऐतिहासिक और भौतिक अर्थ ढूँढ़ना इनके समग्र सौन्दर्य को खण्डित करना है। वेदाख्यान को समझने के लिये–'ये किस व्यापार से सम्बद्ध हैं, किन-किन ब्राह्मणों तथा आख्यानों में आये हैं'–इस सम्बन्ध से कटकर समझने का प्रयत्न ठीक प्रयत्न नहीं कहा जायेगा। उसी प्रकार जिस प्रकार विवाह के अवसर पर मधुबनी में जो राम-सीता के विवाह की विविध छवियाँ भीत पर अंकित होती हैं। उन छवियों को यदि उत्सव के क्षण से काटकर देखेंगे और उत्सव-देश से काट कर देखेंगे तो हम उसकी सजीवता नष्ट कर देंगे। निष्कर्ष रूप से हम यह कह सकते हैं कि वेदाख्यान उक्तिमात्र नहीं हैं, कथामात्र नहीं हैं, अपितु ये आख्यान एक बड़े व्यापार के अविभाज्य अङ्ग हैं।

वेद की वैज्ञानिकता

श्री कर्पूरचन्द्र कुलिश

वेद इस देश की ऐसी चिरन्तन और अमूल्य निधि है जिस पर सहस्राब्दियों से जनमानस अटूट आस्था रखता आया है। जन्म से लेकर मृत्युपर्यन्त जनजीवन के विभिन्न चरणों से वेद अविभाज्य रूप से जुड़ा हुआ है। इस दृष्टि से वेद का जो धार्मिक महत्त्व है उससे तो हम सब परिचित हैं किन्तु वेदों में जो वैज्ञानिक चिन्तन है, महर्षियों की प्रज्ञा द्वारा उद्भावित जो विविध ज्ञान है, उसके रहस्य सदियों तक अपरिचय के अन्धकार में विलीन रहे। आज भी अनेक गूढ़ रहस्य अनाविष्कृत हैं किन्तु समय-समय पर देश के अनेक मनीषियों ने उस ज्ञान की खोज के प्रयत्न किये हैं। जयपुर के स्वनामधन्य मनीषी पं॰ मधुसूदन ओझा ऐसे ही उद्भट विद्वान् थे जिन्होंने वेद में निहित विज्ञान के अनेक आयाम स्पष्ट किये और एक दिशा बतलाई जिससे वेद में संकेतित ज्ञान-निधि का आकलन किया जा सके। ओझाजी के संस्कृत ग्रन्थों के गूढ़ रहस्यों को पं॰ मोतीलाल शास्त्री ने हिन्दी माध्यम से जो अभिव्यक्ति दी मुझे इस वैज्ञानिक अभिगम का समझने में बड़ी सुविधा हुई।

बीसवीं सदी के प्रारंभ में ओझाजी ने भारत में ही नहीं इंगलैण्ड में भी अनेक व्याख्यान देकर इस वैदिक विज्ञान का विवेचन किया। इस विज्ञान को सुबोध रूप में हिन्दी तथा अन्य आधुनिक भाषाओं में प्रसारित करने का जो प्रयास जयपुर में पिछले दशक में हुआ है उससे आप सभी परिचित हैं। इस दृष्टि से भारत सरकार के महर्षि सान्दीपनि वेदविद्या प्रतिष्ठान ने वेदविद्या संबंधी भाषण-माला के प्रारंभ हेतु दूसरी काशी के नाम से विख्यात जयपुर नगरी का जो चुनाव किया है वह सभी दृष्टियों से समुचित कहा जाएगा। वेद की अमूल्य निधि का संरक्षण करने की दृष्टि से भारत सरकार द्वारा पृथक् वेदविद्या प्रतिष्ठान की स्थापना एक अत्यन्त श्लाघनीय उपक्रम है। वेद संहिताओं का परम्परागत पाठ निश्चित ही संरक्षणीय है किन्तु उतनी ही महत्त्वपूर्ण है वेदों में निहित निगूढ़ ज्ञान की खोज, उसका विवेचन तथा उसका सुबोध शैली में संप्रेषण और प्रसार।

प्रतिष्ठान इस दूसरे पक्ष भी ध्यान दे रहा है यह अत्यन्त हर्षप्रद है। वेदों में निहित ज्ञान विज्ञान के विवेचन का कार्य जो समीक्षाचक्रवर्ती मधुसूदन ओझा जैसे मनीषियों ने किया है, एक नई दिशा देने वाला कार्य है। उन्होंने जो दृष्टि दी है उसके आधार पर विद्वान् लोग विभिन्न तत्त्वों

का अन्वेषण करें यही हमारी प्रार्थना रही है और हमें प्रसन्नता है कि गत कुछ वर्षों से अनेक विद्वान् इस कार्य में लगे हुए हैं। इससे वेद विज्ञान का कुछ साहित्य प्रकाश में आया है और पुरुष, यज्ञ, ब्रह्म, मन, वाक्, प्राण आदि अवधारणाओं का वैज्ञानिक रूप भी स्पष्ट हुआ है। आवश्यकता इस बात की है कि इसी दृष्टि को आगे बढ़ाते हुए वेदार्थ-विवेचन की परम्परा चलती रहे। इस हेतु अधिकारी विद्वान् आगे आएंगे, ऐसा हमारा विश्वास है। मैं तो इस विषय का जिज्ञासु और प्रचारक मात्र हूँ।

आज वेदों में प्रतिफलित विज्ञान-दृष्टि के संबंध में मैं कुछ निवेदन करना चाहता हूँ।

एकम् ज्ञानम् ज्ञानम्
विविधम् ज्ञानम् विज्ञानम्
विशिष्टम् ज्ञानम् विज्ञानम्
विरुद्धम् ज्ञानम् विज्ञानम्

यही विज्ञान के बारे में वेदों का मूल सैद्धान्तिक पक्ष है। वेद विज्ञान के विद्वान् स्व० पं० मधुसूदन ओझा और उनके परम शिष्य स्व० पं० मोतीलाल शास्त्री ने इसी आधारभूत सिद्धान्त पर विज्ञान की वैदिक संदर्भ में विस्तृत विवेचना प्रस्तुत की है। स्व० पं० ओझाजी ने अपने एक निबन्ध और स्व० पं० मोतीलालजी ने अपनी पुस्तक 'भारतीय दृष्टि से विज्ञान शब्द का समन्वय' में 'विज्ञान' शब्द की व्याख्या इतनी बृहद् और स्पष्ट रूप में की है कि जो कुद आज हम विज्ञान के नाम छ पर जान रहे हैं वह उनका क्षुद्रांश मात्र भी नहीं है।

उपर्युक्त प्राक्कथन का अर्थ बिल्कुल स्पष्ट है कि एक का 'ज्ञान' करना तो ज्ञान है और अनेक का ज्ञान करना या विविध का ज्ञान प्राप्त करना 'विज्ञान' है। यहाँ विरुद्ध ज्ञान पर विचार त्याज्य है क्योंकि वह ज्ञान तो स्वतः ही हो जाता है और उसकी उपेक्षा ही उचित है। वेद-विज्ञान के उपर्युक्त विद्वद्द्वय ने भी इसे अपने विचार-विषय से विलग ही रखा। विज्ञान की उपर्युक्त व्याख्या का आधार जानने हेतु अब इस पर सचेष्ट चिन्तन अनिवार्य है। और इस क्रम में पहली जिज्ञासा तो यह होती है कि क्या 'एकम् ज्ञानम्' का अर्थ विशिष्टीकरण (स्पेशलाइजेशन) हासिल करने से है और 'विविधम् ज्ञानम्' का तात्पर्य सामान्यीकृत ज्ञान (जनरलाइज्ड नॉलेज) से है? ज्ञान और विज्ञान के मध्य भेद करने के ये आधार संभवतया पूर्ण और उचित नहीं क्योंकि वेदों में विज्ञान निर्वजन भिन्न प्रकार से है। 'एकम् ज्ञानम् ज्ञानम्, विविधम् ज्ञानम् विज्ञानम्' के विवेचन के मूल में यह बात निहित है कि वे सभी वस्तुएं या पदार्थ जिन्हें हम देखते हैं या जिनका अनुभव करते हैं वे सब 'एक' से ही उत्पन्न हुए हैं। इस एक में ये सब स्थिर हैं और इस 'एक' में ही विलय हो जाएंगे—इस प्रकार का कारण-सहित ज्ञान कराने वाला शास्त्र ही विज्ञान

है। इसे ही दूसरे स्वरूप में कह सकते हैं कि अनेक को आधार मानकर एक की ओर गंतव्य निर्धारित करना 'ज्ञान' है और एक को आधार मानकर अनेक की ओर जाना और उसका ज्ञान प्राप्त करना 'विज्ञान' है।

वेदों में विज्ञान के बारे में दूसरा सैद्धान्तिक पक्ष 'सम दर्शन विषम वर्तन' बताया है अर्थात दृष्टि में सब समान है। सभी के प्रति हम दृष्टि समान रखें या सम्यक दृष्टि रखें यह वेद-शास्त्र का निर्देश है किन्तु दूसरी ओर व्यवहार में विषमता की बात भी कही गयी है। वेदिक मान्यतानुसार व्यवहार कर्म पर केन्द्रित है कर्म सदैव परिवर्तनशील पदार्थ या वस्तु पर आधारित है तो व्यवहार भी परिवर्तनशील है। हमारे भाव, मुद्रा, शब्द, उच्चारण सभी शारीरिक अवयव रूपी पदार्थों पर आधारित हैं। पदार्थ चूंकि परितवर्तनशील हैं इसलिए उपर्युक्त भाव भंगिमाएं भी परिवर्तनशील हैं। वे सिद्धान्त: सम हो भी नहीं सकतीं और उनमें समानता लाने का प्रयास करना न केवल अनुचित है बल्कि हानिकारक भी है। व्यवहार की असमानता का अर्थ आचरण की असमानता से है न कि दृष्टि के विषमता से। भौतिक विज्ञान के आधुनिक युग में व्यावहारिक समानता पर अत्यधिक जोर दिया गया है इसीलिए विश्व में नीतिगत या आचरणगत जितनी भी विभीषिकाएं, संकट, विपत्तियां आदि दृष्टिगत हैं वे सभी वेद-विरुद्ध सिद्धान्त को लागू करने की वजह से हैं। ये सभी दृष्टि में वैषम्य रख व्यवहार में समता के प्रयास के प्रतिफल हैं। यदि दृष्टि में समानता है तो व्यवहार में असमानता आपके बाधक नहीं होगी, यह वेद विज्ञान का दूसरा सिद्धान्त है। ओझाजी और मोतीलालजी ने जो भी लिखा है वह प्रमाणों पर आधारित है। संहिता प्रमाण, ब्राह्मण प्रमाण, आरण्यक प्रमाण और उपनिषद् प्रमाण–ये सभी वैदिक मंत्रों की प्रामाणिक विवेचना प्रस्तुत करते हैं। यहाँ पंडित मधुसूदन ओझा द्वारा प्रस्तुत ज्ञान और ब्रह्म तथा विज्ञान और यज्ञ के मध्य सह-संबंध का उल्लेख समीचीन होगा। उन्होंने ज्ञान को 'ब्रह्म' की श्रेणी में रखा जबकि विज्ञान को 'यज्ञ' के रूप में प्रस्तुत किया। ओझाजी ने वेदों के संहिता ग्रन्थों का सम्बन्ध इसके सैद्धान्तिक पक्ष से जोड़ा। यह सैद्धान्तिक पक्ष ही वैदिक ज्ञान का मूल आधार है जिसे कि हम 'मंत्र भाग' भी कह सकते हैं। वेदों के 'ब्राह्मण ग्रन्थों' का सम्बन्ध इसके व्यावहारिक या क्रियात्मक पक्ष के साथ है जिसे 'यज्ञ' स्वरूप में देखते हैं। इसे ही वेदों में सैद्धान्तिक पक्ष की परीक्षा के लिए माध्यम बनाया गया है। यज्ञ ही वेद विज्ञान की प्रयोगशाला है। अर्थात् संहिता ग्रन्थ सैद्धान्तिक पुस्तक है तो 'ब्राह्मण ग्रन्थ' उनकी प्रायोगिक पुस्तिकाएं हैं।

इसकी पुष्टि वेद-विज्ञान के तीसरे सिद्धान्त में स्पष्ट है। इसके अनुसार विज्ञान का वास्तविक अर्थ मानव-जाति के लिए और सम्पूर्ण सृष्टि के लिए यदि कल्याणकारी होता है तो उसे अधिदैव के अनुकूल ही बनाकर रखना होना। मूल निहित धारणा यह है कि हमारे जीवन का संचालन

यदि अधिदैव में होने वाली दिनचर्या के संचालन के अनुकूल रही तभी तो हम सुखी, सम्पन्न और शान्त रह सकते हैं अन्यथा दु:ख, दारिद्र्य और अशान्ति से जूझना होगा।

वेदों में यज्ञ को परीक्षण का माध्यम इसीलिए बताया गया है क्योंकि यह सब कुछ यज्ञ से ही सिद्ध होता है। एक यज्ञ ही सम्पूर्ण सृष्टि है। स्व॰ ओझाजी ने यज्ञ के दो प्रकार बताए हैं–नित्य यज्ञ और वैध यज्ञ। नित्य यज्ञ वह है जो कि अधिदैव में ही होता रहता है तथा जिससे इस संवत्सर में ऋतु-परिवर्तन होता है एवं दिन-रात बनते हैं। अधिदैव में जितना नित्य यज्ञ होता है उसके अनुकूल उस यज्ञ की प्रतिकृति रूप में वैदिक ऋषियों ने 'वैध-यज्ञ' प्रतिष्ठापित किया है। अर्थात् यह वैध-दैव तो अधिदैव में हो रहे नित्य यज्ञ का मानव परावर्तन मात्र है या प्रतिकृति स्वरूप है। लेकिन इसकी भी बृहद् व्याख्या हमें 'शतपथ ब्राह्मण' ग्रन्थों में मिलती है। सिद्धान्तों की परीक्षा करने वाले इन यज्ञों का क्या स्वरूप है यह जिज्ञासा इस बिन्दु पर सहज ही उठ सकती है। यहां यह स्पष्ट कर देना आवश्यक है कि वेदों में यज्ञों का स्वरूप आम धारणाओं से कदापि भिन्न है। इसलिए हम कहते हैं कि वेद धर्मशास्त्र से आगे हैं और यदि वेद धर्मशास्त्र हैं भी तो वह स्वरूप तो कदापि नहीं जो कि सनातन धर्म, आर्य, समाज और रामानुज सम्प्रदाय आदि के रूप में देखने को मिलता है। वेद में 'यज्ञ' की अवधारणा भी इन सम्प्रदायों या समाजों में प्रचलित 'ॐ स्वाहा' की अवधारणा से बिल्कुल भिन्न है। अग्नि में घी और अन्न का होम कर देना ही यज्ञ का वास्तविक स्वरूप नहीं बल्कि इसमें एक वैज्ञानिक क्रिया सम्मिलित है जिसमें दो सजातीय अथवा विजातीय पदार्थों के मिश्रण यजन इत्यादि से तीसरा नया भाव उत्पन्न करने की प्रक्रिया को 'यज्ञ' कहा है। उदाहरणार्थ अन्न ग्रहण करने की प्रक्रिया के दौरान जठराग्नि में अन्न की आहुति को यज्ञ मानते हैं क्योंकि इससे शरीर में समस्त धातुओं का निर्माण होता है। रक्त, मांस, मज्जा, अस्थि, मेद इत्यादि उस अन्न यज्ञ के द्वारा ही बनता है। इसी प्रकार संतान की उत्पत्ति भी यज्ञ है क्योंकि स्त्री, पुरुष के दो धातु योषा-वृषा प्राणों के मिश्रण से एक तृतीय भाव संतान के रूप में उत्पन्न होता है।

अत: सिद्धान्तों की परीक्षा करने वाले इन यज्ञों की पूर्णतया वैज्ञानिक व्यवस्था है। हमें प्रकृति की क्या अनुकूलता सिद्ध करनी है और कौन-सी प्रतिकूलता का निवारण करना है वह समस्त विधान 'यज्ञ-विधान' में स्पष्ट किया गया है। यज्ञ की व्यवस्था आपरेशन थियेटर सरीखी योजनाबद्ध गंभीर और जोखिमपूर्ण व्यवस्था है जिसमें आहुति, उच्चारण, उठना, बैठना, वेदी बनाना, दूर्वास्तरण करना, कुशासन करना, हविष्य बनाना सभी निश्चित और निर्धारित है। यज्ञ में उपकरणों का उपयोग भी अतीव महत्पूर्ण है अर्थात् कौन-सा उपकरण किस काष्ठ का होगा, किस चर्म का उपयोग होगा, कितने आकार का होगा, उसके क्या गुण होंगे आदि सभी की यज्ञ में स्पष्ट व्यवस्था दी गई है तो होता एवं यजमान की पात्रता आदि सभी विधान सूक्ष्मतम रूप में स्पष्ट हैं। इनमें जरा-सा

व्यतिक्रम होने से अर्थ का अनर्थ, कल्याण का अनिष्ट एवं हित कर अहित हो जाता है चाहे वह व्यतिक्रम मात्र दोष से हो या स्वर भंग से। वेदों में यज्ञों की इस सम्पूर्ण व्यवस्था को सूक्ष्मतम रूप में स्पष्ट कर देने की मंशा इसमें जटिलता पैदा करना या इसे असाधारण और अनुपम बना देना नहीं था बल्कि इसके पीछे तार्किक और वैज्ञानिक कारण-परिणाम सिद्धान्त निहित है। जैसे भिन्न-भिन्न प्रकार की अग्नियों गार्हपत्य अग्नि, आहवनीय अग्नि, दक्षिण अग्नि का संयोजन, अग्नियों की उत्पत्ति, उनके साथ स्वरों का वितान और उन्हीं स्वरों का संयोजन इत्यादि सभी अत्यन्त महत्वपूर्ण हैं। क्योंकि यह संयोजन उसी स्वर के द्वारा, उसी अमुक प्राण अवस्था में और उसी प्राण संघ के ऊपर स्थित छन्द के साथ उनका अधिदैव में हमें तारतम्य बैठाना पड़ता है और उन दैविक प्राणों के साथ मनुष्य शरीर का तादात्म्य स्थापित करना होता है तब इस सम्पूर्ण क्रिया को 'यज्ञ' नाम से जाना जाता है। अतः यह वह प्रक्रिया है जिसमें मनुष्य को प्रकृति के साथ एकाकार कर उसका प्राणात्मक योग बनाया जाता है। वेदों में विवेचित विज्ञान भी वही है कि मंत्रों या स्वरों या अन्य माध्यमों द्वारा मानव शरीर की प्रकृति के साथ तादात्म्य स्थापित कर के दिखा दे। जैसे हम यहाँ बैठे-बैठे 9 करोड़ मील दूर स्थित सूर्य के उन सौर प्राणों के साथ तारतम्य बैठा लें–वह यज्ञ विज्ञान है। हम आधुनिक भौतिक विज्ञान में बड़े से बडें साउण्ड सिस्टम, विद्युत किरण, लेजर बीम, रेडियो किरण और अन्य कई अवधारणाओं के बारे में पढ़ते हैं और सुनते हैं। उससे भी आगे स्वर वितान तक पहुँचाने की विद्या यज्ञ है जो कि हमारे वेदों में परम वैज्ञानिक स्वरूप में मिलती है। इस प्रकार यह एक परीक्षणात्मक विज्ञान है जिसे यहाँ यज्ञ-विज्ञान के रूप में बारीकी से स्पष्ट किया गया है। वेदों में इसके अतिरिक्त ज्ञानात्मक पक्ष की भी बात कही गयी है जिसे कि ब्रह्म कहा है और 'ब्रह्म विज्ञान' के रूप में जाना है। वेद विज्ञान के विद्वानों द्वारा निर्वाचित आत्म विज्ञान, ब्रह्म विज्ञान, यज्ञ विज्ञान और भूत विज्ञान में से ही ब्रह्म विज्ञान में ही ज्ञानात्मक पक्ष समाहित है। यज्ञ-मधुसूदन, यज्ञ-सरस्वती, छन्दोभ्यस्ता आदि विशाल ग्रन्थ इन्हीं शास्त्रीय गूढ़ रहस्यों की गिधि हैं।

वेदों में भूत विज्ञान का अहम् स्थान रहा है। इसलिए आवश्यक है कि अब इसकी वैदिक दृष्टिकोण से संक्षिप्त से संक्षिप्त रूपरेखा का विवेचन किया जाए। सृष्टि का जहाँ से हम उद्गम मानते हैं (मूल उद्गम तो बहुत दूर है) वह एक ऐसी अवस्था है जिसको हम 'क्षर ब्रह्म' कहते हैं। अब प्रश्न उठता है कि ब्रह्म क्या है? 'ब्रह्म' के बारे में कई प्रकार की शंकाएं लोगों के मस्तिष्क में पायी जाती हैं और यही कारण है कि इसकी विभिन्न अवधारणाएँ बन गईं लेकिन वेद विज्ञान में ब्रह्म की विशिष्ट अवधारणा है जिसे स्पष्ट करते हुए कहा है कि जिसका बृंहण होता हो, जिसकी एक महिमा फैलती हो, जिसका विस्तार किया जा सकता हो, जिसका विकास संभव हो ऐसे तत्व को 'ब्रह्म' कहा जाता है। ब्रह्म की कई कोटियाँ व अवस्थाएँ हैं यह एक अनुगम शब्द है जो कि कई रूपों व प्रयोजनों के साथ प्रयोग में लाया जा सकता है। जैसे क्षर

ब्रह्म, अक्षर ब्रह्म अव्यय ब्रह्म आदि। यहाँ तक कि एक टेलीफोन, पैन, पुस्तक कंप्यूटर आदि भी ब्रह्म हो सकते हैं।

'क्षर-ब्रह्म' ब्रह्माण्ड या सृष्टि विद्या की एक ऐसी अवस्था है जिसके पांच अवयव प्राण, आप, वाक्, अन्न और अन्नाद हैं। इन्हें पांच पर्व अथवा पांच कलाएं भी कहा जा सकता है। क्षर ब्रह्म के बारे में वेदों की यह एक स्थापना और षोडशी पुरूष का एक अंग है। षोडशी पुरुष में अव्यय, अक्षर, और क्षर समाविष्ट होते हैं एवं इस अव्यय की भी पांच कलाएं होती हैं–आनन्द, विज्ञान, मन, प्राण और वाक्। अव्यय से उत्पन्न अक्षर ब्रह्म कहलाता है और इसकी भी पांच कलाएं बताई गयी हैं–ब्रह्मा, विष्णु, इन्द्र, अग्नि, और सोम। सक्षर से उत्पन्न होता है–क्षर। क्षर वह है जिसका क्षरण होता रहे या जिसमें परिवर्तन संभव हो। लेकिन इसके ठीक विपरीत अक्षर है जिसमें क्षरण संभव ही नहीं है, और जो अपरिवर्तनशील एवं अक्षुण्ण है। यह सम्पूर्ण विश्व उसी अक्षर से उत्पन्न माना गया है। सम्पूर्ण विश्व सृष्टि उत्पन्न हो गयी लेकिन वह प्रकृति यथावत् बनी हुई है, यही कारण है कि इसे 'अक्षर' कहा है।

हम पढ़ा करते हैं कि इस सृष्टि के पांच तत्त्व पृथिवी, जल, वायु, तेज और आकाश हैं। किन्तु इस आम धारणा के विपरीत ये सर्वथा मूल तत्त्व नहीं है बल्कि यौगिक पदार्थ मात्र है। पानी का ही उदाहरण लीजिए। यह मूल तत्त्व नहीं बल्कि एक तरल पदार्थ है जिसे रसायन विज्ञान में एच-टू-ओ कहा गया है। यह अग्नि एवं भिन्न-भिन्न परमाणुओं का संयोग मात्र है, यौगिक है अतः इसे मूल तत्त्व कहा जाना उचित नहीं। इसी प्रकार यह पृथिवी पिण्ड, यह द्रवमान वायु तथा यह शब्दायमान आकाश जो कि शब्द से गूंजित है–सभी यौगिक हैं तब प्रश्न उठता है कि मौलिक तत्त्व क्या है। इसका सीधा उत्तर यही है कि अयौगिक या अविशकलन-धर्मा तत्त्व ही मौलिक तत्त्व है। ये वे तत्त्व हैं जिनमें किसी प्रकार की कोई क्रिया ही संभव नहीं है क्योंकि वह सम्पूर्ण क्रियाओं, विषयों और इन्द्रियों से परे अर्थात् इन्द्रियातीत, विषयातीत और क्रियातीत है। इसे ही क्षर ब्रह्म के पांच अवयव कहा गया है–प्राण, आप, वाक् अन्न और अन्नाद। इन्हीं से सृष्टि का क्रम आगे शुरू होता है। इस पांचवीं अवस्था में ये ही तत्त्व महाभूत के रूप में उत्पन्न होते हैं। इस पांचवीं अवस्था से हमारा तात्पर्य पृथिवी, जल, वायु, तेज और आकाश से है। इस प्रकार सृष्टि के मूल उपक्रम यह क्षर ब्रह्म के पांच अवयव ही हैं ये ही मूल तत्त्व हैं क्योकि इनमें यौगिक कुछ भी नहीं है। इनको ही 'विश्वसृट्' कहा गया है। विश्व की सृष्टि का यहीं से उपकरणों को आधार बनाकर प्रारम्भ होता है और चूंकि विश्व की सृष्टि इसी से होती है अतः इसको विश्वसृट् के रूप में परिभाषित किया गया है। वास्तविकता तो यह है कि विश्व का सृजन करने वाले ये ही पांच प्रकार्य हैं एवं कालान्तर में इन्हीं विश्वसृट पदार्थों में 'पंचीकरण' होता है। पंचीकरण से तात्पर्य सीधे शब्दों में यह है कि प्रत्येक में पाचों तत्त्व प्राण, आप्, वाक्,

अन्न और अन्नाद समाहित हों। प्राण का पंचीकरण करना हो तो जो प्रथम पंचीकरण कहलाएगा इसमें आधा भाग तो प्राण का होगा और शेष में आप्, वाक्, अन्न और अन्नाद प्रत्येक का एक चौथाया भाग रहेगा। इसी प्रकार अन्य सभी तत्त्वों का भी पंचीकरण होगा।

इसी पंचीकरण की प्रक्रिया में हम देखते हैं मूल तत्त्व प्रभूत मात्रा में होता है एवं यजन अथवा मिश्रण बहुत ही अल्प मात्रा में होता है और यही वजह है कि इस मूल तत्त्व का मूल स्वरूप बना रहता है। किन्तु इस सम्पूर्ण प्रक्रिया में इसका नाम 'पंचजन' हो जाता है। इस प्रकार जो प्रथम या मूल अवस्था में विश्वसृट् कहे जाते थे वे ही पंचीकरण के पश्चात् 'पंचजन' कहलाने लगते हैं। इन पंचजनों का नाम वही, प्राण, आप्, वाक्, अन्न और अन्नाद ही बना रहता है किन्तु बनने के बाद ये आकाश में व्याप्त हो जाते हैं–'यस्मिन् पंच पंचजना आकाशश्च प्रतिष्ठित:।' ये ही पंचजन आगे बढ़कर अणुभूत बन जाते हैं। इस प्रकार विश्वसृट्, प्राण, आप्, वाक्, अन्न और अन्नाद 'गुण भूत' है। गुण भूत क्या है? दार्शनिकों ने पाँच प्रकार के पर्व या अवस्थाएँ विवेचित की हैं। गुण, अणु, रेणु, भूत और महाभूत। गुण वह है जहाँ से सृष्टि का क्रम प्रारम्भ होता है।

ये ही विश्वसृट् प्रारम्भ में 'गुण भूत' कहलाते थे और पंचजन बनने की वैदिक अवस्था में इसी का दार्शनिक नाम अणुभूत हो जाता है। इन अणु भूतों या पंचजनों में पुन: पंचीकरण होता है तो परिणामत: यौगिक तत्त्वों में वृद्धि होती है और यही पंचजन कालान्तर में 'पुरंजन' बन जाते हैं। अब पुरंजन का अर्थ उत्तरोत्तर यौगिक तत्त्व की प्रभूतता एवं मूल तत्त्व की क्षीणता से है। इस प्रक्रिया में मूल तत्त्व कम होता जाता है और यौगिक तत्त्व अधिक होता जाता है। यह मिश्रण होते-होते सूक्ष्म, फिर सूक्ष्म से कम और फिर स्थूल होते-होते पूर्णत: व्यक्त अवसथा में एवं तत्त्व के रूप में प्रकट हो जाता है। इस तरह आगे जाकर इन पंचजनों का जो पंचीकरण होता है उससे पाँच नए पुरंजन उत्पन्न हो जाते हैं जो वेद पुरंजन, लोक पुरंजन, देव पुरंजन, भूत पुरंजन और पशु पुरंजन के नाम से जाने गए हैं। ये पाँचों पुरंजन और अधिक यौगिक अवस्था में होते हैं। हाँ पुरंजन का अंजन स्वरूप है। अंजन वही है जो कि हल्का-सा हम आँखों में लगाते हैं और झांई-सी पड़ती दिखाई देती है। अंजन रूप पुरंजन का सम्बन्ध आगे पैदा होने वाले तत्त्वों से है अर्थात् जो पुर उत्पन्न हों, लोक उत्पन्न हों और जो वृत्ताकार बन अण्डाकार रूप धारण कर लेंगे, ये अभी द्रव अवस्था में हैं जो कि बिखरी हुई स्थिति भी है। इसकी भूमिका या आधार बनने के लिए जो तत्त्व पैदा होते हैं वे ही पुरंजन कहलाएंगे। इस स्थिति तक पहुँचकर इन विश्वसृट् पदार्थों का पुन: नाम परिवर्तित होता है और इन्हें 'रेणु' कहा जाता है एवं इस रेणु को पुन: पूर्व प्रक्रिया से गुजरना होता है। अर्थात इन तत्त्वों का मिश्रण बनता है, ये नया रूप धारण कर लेते हैं, सीमा भाव उत्पन्न होता है, अण्डाकार भाव उत्पन्न होता है, वृत्ताकार बन जाता है और इसे 'भूत' के नाम से जाना जाता है। यहाँ इसे बहुत्व के कारण ही 'भेत' कहा गया है। इस 'भूत'

के पाँच स्वरूपों को आगे जाकर परम आकाश, महासमुद्र, संवत्सर, आंद और नक्षत्र के नाम से जाना जाता है जो कि वास्तविक रूप में या यों कहें कि प्रारम्भिक स्वरूप में प्राण, आप्, वाक्, अन्न और अन्नाद ही है। इस विस्तृत प्रक्रिया में प्राण परम आकाश, आप् महासमुद्र, वाक् संवत्सर, अन्न, नक्षत्र एवं अन्नाद, पृथिवी स्वरूप में आ जाते हैं। आ जाते हैं। इस प्रकार ये परम आकाश, महासमुद्र, संवत्सर, आंद और नक्षत्र 'पाँच पुर' उत्पन्न हो जाते हैं जो कि पूर्णतया समान या समरूपी यौगिक अण्डाकार रूप धारण कर लेते हैं और लोकों के पिण्ड बन जाते हैं। उत्तरोत्तर महाभूतों में परिवर्तित हो ये ही स्वयंभू, ये ही परमेष्ठी, ये ही सूर्य, ये ही चन्द्रमा पृथिवी का रूप धारण कर लेते है और इस प्रकार विकास होते-होते यही सृष्टि स्वरूप में हमारे सामने आ जाता है जो कि इसका व्यक्त रूप भी है। यही ब्रह्म का व्यक्त रूप है जो कि हम लोग 'सम्पूर्ण विश्व' के रूप में अपने सामने देखते हैं। यह ब्रह्म का ही शरीर है और इस शरीर का या विश्व का अव्यक्त रूप ही ब्रह्म है जो कि सृष्टि के विकास का भौतिक आधार है। इसकी अव्यक्त अवस्था का स्वरूप और भी विस्तृत एवं गहन है। क्षर तत्त्व में या क्षर ब्रह्म में जो प्रारंभ की पाँच कलाएँ हैं वे भी सूक्ष्म, विषयातीत और इन्द्रियातीत हैं। जैसे हम अक्षर ब्रह्म की कलाओं को जानने लगतें हैं लेकिन एक-एक विश्व की उत्पत्ति होती है तो प्रश्न उठता है कि ये क्षर व उव्यय किस पर आधारित है? ये सभी प्रश्न वेद पुराण ग्रन्थों मे भी अनुत्तरित हैं। वेदों में इस स्थिति पर चर्चा करते हुए कहा गया है कि वह एक ऐसी अवस्था है जिस पर वहाँ हमारी पहुँच नहीं है, जो कि शब्दातीत है। शब्दों कि पहुँच वहाँ तक है जहाँ कि अधिदैव है। यहीं से शब्द उत्पन्न होता है। इस प्रकार जहाँ शब्द की गति नहीं है वहाँ वेद की गति भी संभव नहीं है। यह एक ऐसी अवस्था है जो कि सब का आधार है जहाँ से सब कुछ उत्पन्न हुआ है और सब उसी पर टिका हुआ है। उसका ग्रहण वेद शास्त्र भी नहीं कर सकता अत: वेद में उसका विवेचन भी असंभव है। इसे वेदों में शास्त्रानधिकृत कहा है अर्थात् यह शास्त्रों के अधिकार के बाहर की बाहर की बात मानी गयी है। स्पष्ट है कि यह एक ऐसी परम सत्ता है, जिस पर सब आधारित है किन्तु उसका शब्द से विवेचन संभव नहीं है। यह मत्वा है किन्तु ज्ञात्वा नहीं अर्थात् इसकी मन से अनुभूति तो संभव है लेकिन उसे जाना नहीं जा सकता। इसका कोई स्वरूप नहीं है, यह अतीत है और इसी कारण से इसे वेदों में परात्पर की संज्ञा दी गई है। इसका परात्पर स्वरूप वही माना गया है जो कि ओम् में अर्द्ध मात्रा का माना है। ओम् के एक सिरे से दूसरे सिरे तक लो अर्द्ध मात्रा दी गयी है वह परात्पर स्वरूप ही है और इसका विश्लेषण भी इसी रूप में किया गया है। 'अ' 'ऊ' 'म्' ये तीन अक्षर हैं। इसमें 'अ' का कारण शरीर है। जैसे सृष्टि का जो कारण शरीर अव्यय है। 'अ' बोलने में हमारे शरीर की कोई भी क्रिया हमारे सामने नहीं आती है, 'ओ' बोलते हैं तो जबड़ा संकुचित होता है, 'ऊँ' बोलने पर होठ आगे निकलते हैं और 'म्' बोलते हैं तो दोनों होठ मिल जाते हैं। ये तीनों 'कारण' सूक्ष्म और स्थूल शरीर 'ऊँ'

के हैं एवं ये अव्यय, अक्षर और क्षर इन तीनों का प्रतीक और वाचक है। यह अर्द्ध चन्द्र मात्रा परात्पर का स्वरूप है जो कि अवयव, अक्षर और क्षर तीनों में समान रूप से व्यास है, तीनों इसी पर आधारित हैं और सदैव हरेक उच्चारण में ये तीनों ही आते हैं।

अब हम जानें कि इस परम सत्ता का सिद्धान्त क्या है। सिद्धान्तानुसार संसार की कोई भी क्रिया, किसी अक्रिय आधार के बिना नहीं हो सकती या कोई भी गति किसी अगति आधार के बिना नहीं हो सकती। स्पष्टत: प्रत्येक गति किसी न किसी अगति आधार से संचालित है। यदि अगतिपूर्ण अवयव नाक या धमनियां न हों तो हम श्वास लेने की गतिपूर्ण क्रिया नहीं कर सकते। आँख न हो तो देख नहीं सकते, जिह्वा न हो तो बोल नहीं सकते आदि। अर्थात् गति का आधार अगति है। इसका तात्पर्य यह हुआ कि यह गतिपूर्ण, कर्मपूर्ण या क्रियापूर्ण जो संसार है वह किसी स्थिर धरातल पर आधारित है। उसमें कोई गति, कंपन, खण्ड, आयतन, पहचान, सीमा इत्यादि कुछ भी नहीं है लेकिन उसका एक व्यापक आधार है। वह परात्पर रूप में है जो कि अवर्णनीय एवं पहचान योग्य भी नहीं है। अत: इस सिद्धान्त को तो स्वीकारना ही होगा कि गति का एक न एक आधार अवश्य है। इस प्रकार हम देखते हैं कि वेद में सम्पूर्ण विज्ञान निहित है। हमारे 'भूत विज्ञान' में आज का सम्पूर्ण भौतिक ज्ञान समाहित है। सम्पूर्ण सृष्टि का उद्‌गम, विकास और भविष्य आदि समस्त आयाम वेद विज्ञान में समाविष्ट हैं। वेद में विज्ञान का सैद्धान्तिक पक्ष निहित है तो उसका प्रायोगिक पक्ष भी उतने ही प्रभावशाली रूप में प्रस्तुत है।

विज्ञान के प्रति वेद की दृष्टि विशद एवं विस्तृत है। विज्ञान को वेद ने परमावस्था से कम नहीं आँका है। ब्रह्म की अवधारणा में जो अव्यय ब्रह्म है उसे परब्रह्म का स्थान दिया गया है। इस परब्रह्म की जो पाँच कलायें हैं उनमें आनन्द, विज्ञान, मन, प्राण, और वाक् बताई गई है। विज्ञान कला का स्थान यहाँ दूसरा बताया गया है अर्थात् ब्रह्म की परमावस्था के साथ ही विज्ञानावस्था है। इसके ऊपर मुक्ति या मोक्ष ही है। इसका अभिप्राय यह हुआ कि हमारे चिन्तन की चरम अवस्था विज्ञान ही है। विज्ञान की वर्तमान धारणा के अनुसार वैदिक विज्ञान को केवल पदार्थ विद्या नहीं माना जा सकता। विज्ञान गहन दृष्टि का विषय है। इसी दृष्टि के द्वारा वैदिक ऋषियों ने ग्रहनक्षत्रादि की गति-स्थिति का निरूपण किया था। इसी दृष्टि से ऋतुओं के निर्माण एवं प्राणि-सृष्टि की रचना प्रक्रिया का स्वरूप बताया था और जगत् के मूल कारण को 'अग्नि-सोमात्मक जगत्' या 'सर्वमापोमयं जगत्' के रूप में स्थापित किया था। वैदिक ऋषियों ने जीव और जगत् के विषय में जो कुछ कहा है वह आज तक यथावत् है, अटल है और नित्य है। यही कारण है कि हम वेद वाक्य को प्रमाण या स्वत: प्रमाण मानते हैं और यह कि वेद शास्त्र विज्ञान से परिपूर्ण है। एक प्रकार से वेद विद्या को हम सृष्टि विद्या ही कह सकते हैं।

उदाहरण के लिये हम गति-स्थिति विज्ञान पर विचार कर सकते हैं। हम वेद को सृष्टि का निर्माता मानते हैं। वेद-त्रयी में यजुर्वेद की भूमिका सर्वाधिक महत्त्व की मानी जाती है। यजुर्वेद को पुरुष वेद कहा जाता है। यही सृष्टि का कर्त्ता है। इसके स्वरूप को इसके नाम में ही देखा जा सकता है। यजुर्वेद यत् और जू दो शब्दों से की समष्टि है। यत् का अर्थ है गति और जू का अर्थ है स्थिति। जू रूपी आकाश के स्थिर आधार पर यत् रूपी क्रिया से ही सृष्टि की रचना हुई है। यह जगत् गति-स्थिति के व्यापार से ही बना है और उसी से संचालित है।

विज्ञान का यह मौलिक सिद्धान्त है कि अक्रिय आधार के बिना कोई क्रिया सम्पन्न नहीं हो सकती है। इस दृष्टि से हम पायेंगे कि हमारे सामने जो परिवर्तनशील जगत् है, उसका कोई न काई अपरिवर्तनीय आधार है। इसी अपरिवर्तनीय आधार को इंगित करने के लिये वेद ने नेति-नेति का उवाच किया है। इसी को शास्त्रानधिकृत कहा गया है। इसी को 'अवाङ्मनसगोचर' बताया गया है और इसी को खोजने में वर्तमान विज्ञान लगा हुआ है परन्तु वह मेटर अर्थात् परिवर्तनशील पदार्थ के ऊपर किसी सत्ता को नहीं मान रहा है। वेद का मत है कि बुद्धि, मन वाक् इत्यादि के परे भी एक परम सत्ता है। वेद की यह विज्ञान-दृष्टि नित्य है।

विज्ञान के विषय में यह भी कहा गया है 'विरुद्धं ज्ञानं विज्ञानम्' परन्तु इसे निषिद्ध-वर्जित माना गया है अर्थात् विज्ञान की परिधि में अनिष्टकारी, अमंगलकारी या विरुद्ध प्रकृति के कार्यकलाप को नहीं गया है। इसका अभिप्राय यह हुआ कि विज्ञान के नाम पर कोई आविष्कार वेद विरुद्ध है जो जगत् के लिए अनिष्टकारी हो, जीवन के लिए अमंगलकारी हो। इसका अभिप्राय यह भी है कि विज्ञान ही सब कुछ नहीं है, बल्कि उसका आधार एवं आधेय मंगलकारी है। इसका निष्कर्ष यह हुआ कि प्रकृति पर विजय पाने या उसका अतिक्रमण करने का अभियान छोड़कर उसके नियमों की सीमा में जीवन बिताने का मार्ग अपनाना होगाा। हमें प्रकृति के दोहन के साथ उसकी आपूर्त्ति का भी प्रावधान करना होगा। अतिशय भोगेच्छा की उद्दाम वासना से प्रेरित होकर प्रकृति का अन्तहीन दोहन करते रहना विज्ञान-सम्मत भले ही हो, कल्याणकारी कदापि नहीं होगा। वेद का सन्देश सुख, शान्ति, सृमद्धि, स्वास्थ्य, सौन्दर्य और आनन्द है। इसी को सिद्ध करने के लिये पुरुषार्थ-चतुष्टय अर्थात् धर्म, अर्थ, काम और मोक्ष की श्रेष्ठ वैज्ञानिक जीवन शैली की व्यवस्था वेद ने दी है।

एक उदाहरण गणित का भी दिया सकता है। गणित आधुनिक विज्ञान की धुरी है। परन्तु इसकी उत्पत्ति के विषय में वैज्ञानिकों को वेद के माध्यम से जानकारी मिल सकती है। गणित के अंक नौ ही क्यों हैं। शून्य क्या है और शून्य से अंकों की उत्पत्ति का क्या स्वरूप है। शून्य को मिलाकर गणित के मूल अंक दश हो जाते हैं। इन अंकों का सीधा सम्बन्ध अग्नि से है।

वैदिक भाषा में अग्नि को नव का वाचक माना गया है। इसे त्रिवृत् कहते हैं। त्रिवृत् का अर्थ नौ है। विराट् को दश का वाचक मानते हैं परन्तु सृष्टि की उत्पत्ति न्यून विराट् की आहुति से होती है। अर्थात् विराट् में एक कम करके ही अथर्व की आहुति होने पर सृष्टि उत्पन्न होती है। इस प्रकार नव अथवा नौ को ही पूर्ण का प्रतीक समझा जाता है। 'न्यूनाद्वै प्रजा; प्रजायन्ते'। न्यून विराट् ही नौ है। नौ के उपरान्त शून्य है और इसी क्रम से अंकों का प्रयोग होता रहा है परन्तु मूल अंक नौ ही रहते हैं।

वेद में सहस्र को पूर्ण माना गया है। सहस्र का अर्थ एक हजार न होकर पूर्ण है। सहस्र भी दश में ही समाविष्ट है अतः दश को ही संख्या की सीमा मानी गई है। 'तदेतत् सहस्रं तत्सर्वम् तानि दश। दशैति वै सर्वम्। एतावती हि संख्या। दश दश तच्छतम्। दश शतानि तत्सहस्रम्। तत्सर्वम्'

गणित के अंक नौ ही क्यों हैं, इसका एक आधार बृहती वृत्त भी माना जा सकता है। खगोल की मध्य रेखा बृहती कहलाती है। इसी को विषुव रेखा भी कहते हैं। बृहती वृत्त से ही सम्पूर्ण सौर मण्डल आवृत्त है। इसके मध्य में सूर्य स्थित है। 'सूर्यो बृहतीमध्यूढ़स्तपति'। यह बृहती वृत्त नवाक्षर है। इसी में सम्पूर्ण सौर मण्डल सामाया हुआ है अतः नव ही पूर्ण बन जाता है। इसके अतिरिक्त शून्य ही है। वृत्त ही शून्य है, नवाक्षर ही अंक है।

नवाक्षर या अंक शून्य या बिन्दु पर ही प्रतिष्ठित है। ये अंक नवधा विभक्त अग्नि के ही रूप हैं जिनका उल्लेख शतपथ ब्राह्मण ने इस प्रकार किया है:

सो अकामयत। भूय एव स्याम्, प्रजायेयेति। सोश्राम्यत्, स तपोतप्यत। स श्राम्यंस्तेपानः फेनमसृजत, मृदं, शुष्कादपं ऊषसिकतं, शर्करा, अश्मानं, अयः, हिरण्यं, औषधिवनस्पत्यसृजत। तेनेमां पृथिवीं प्राच्छादयत्। ता वा एता नव सृष्टयः। इयमसृज्यत। तस्मादु त्रिवृदग्निः। (इयं-पृथिवी) इयं ह्यग्निः।

भूपिण्ड को अग्नि पिण्ड माना गया है। अग्निर्भूस्थानः। अग्नि नवधा विभक्त है। इस नवधाग्नि से ही भूपिण्ड बना है।

रेखागणित की दृष्टि से भी वेद में अमूल्य निधि छिपी हुई है। व्यास के अनुपात में परिधि का माप तीन गुना होता है, यह सिद्धान्त वेद से निकला है। ऋग्वेद के मन्त्र को तीन गुना गाया जाय तो वह साम का मन्त्र हो जाता है। इसके लिये 'त्र्यृचं साम' कहा गया और यह भी कहा गया है कि 'ऋच्यध्यूढं साम गीयते' ऋक् व्यास को कहते हैं और साम का स्वरूप परिधि है।

ऊपर कतिपय उदाहरण मात्र दिये हैं। इनसे सिद्ध हो जाता है कि वेद में विज्ञान तत्त्व कूट-कूटकर भरा हुआ है। वास्तव में वेद जीवन-विज्ञान का शास्त्र है जो स्वस्थ, समृद्ध, सुखी

और शान्तिपूर्ण जीवन का मार्ग दर्शाता है। वेद के प्रत्येक कर्मकाण्ड में शान्ति पाठ होना इसका प्रमाण है। अस्तु।

मैं यहाँ यह भी स्पष्ट कर देना चाहूँगा कि वर्तमान वैज्ञानिक प्रगति का विरोधी नहीं हूँ और यह भी मानता हूँ कि विज्ञान के नाम पर जो कुछ हमने पाया है उसे नकारा नहीं जा सकता। हम पीछे भी नहीं जा सकते। हम किसी सुविधा से वंचित भी नहीं होना चाहेंगे। मेरे कहने का अशय यही है कि विकास या प्रगति के नाम पर हम जीवन का अन्तर्बाह्य सुख न खो दें और सतुलन भी न खो दें।

मेरे विचार में भौतिक विज्ञान में जो एक मूलभूत अभाव है वह यह है कि इसने जीवन में अतिशय वेग बढ़ा दिया है। यह वेग ही असंतुलन और अशान्ति का कारण हे। हम चाँद पर चले गये और सूरज तक पहुँचने में लगे हुये हैं परन्तु अभी तक हम यह नहीं जान पाये कि हमारा गन्तव्य क्या है और प्रारप्य क्या है। साध्य और गन्तव्य को जाने बिना यदि हम दौड़ते रहे तो दौड़ते-दौड़ते हाँफ जायेंगे। हमें निश्चय करना होना कि नींद की गोलियाँ खाये बिना चैन से सो जायें और गोली खाये बिना भोजन पचा लें। सुखी और सन्तुलित जीवन की प्राथमिक सन्धि यही है।

वेद-विज्ञान में यज्ञ का स्वरूप

श्री कर्पूरचन्द्र कुलिश

वेद-शास्त्रों में दो शब्दों का प्रयोग व्यापक रूप से हुआ है। एक शब्द है 'ब्रह्म' और दूसरा शब्द 'यज्ञ' है। आधुनिक विज्ञान की शब्दावली के सन्दर्भ में ब्रह्म को फिजिक्स और यज्ञ को केमिस्ट्री कहा जा सकता है। भौतिक एवं रसायन ही पदार्थ विद्या के दो महत्त्वपूर्ण अंग हैं।

यहाँ एक निदर्शन के रूप में यज्ञ का वह स्वरूप स्पष्ट करने का प्रयास किया जा रहा है जिसे वेदवाचस्पति पं० मधुसूदन ओझा के अभिगम का अनुसरण करते हुए हम एक सामान्य अध्येता को हृदयंगम करवा सकते हैं। यज्ञ का महत्त्व तो अपने आप में इस बात से भी स्पष्ट हो जाता है कि पुरुषसूक्त में सारी सृष्टि-प्रक्रिया को एक यज्ञ के रूप में देखा गया है। यज्ञ का यह रूपक इतना व्यापक और प्रसिद्ध हुआ कि पुरुषसूक्त का वाचन देवपूजा आदि समस्त कार्यों में अनिवार्य कर दिया गया। यज्ञ को वेद-संस्कृति में श्रेष्ठतम बताया गया है।

वेद ने यज्ञ को ही सृष्टि का मूल स्रोत माना है और उसे विष्णु का स्वरूप प्रदान किया है-"यज्ञौ वै विष्णुः विष्णुर्वै यज्ञः"। गीता में भी कहा गया है-"सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः"। इससे यह सिद्ध होता है कि यज्ञ ही सृष्टि है।

यज्ञ को रासायनिक प्रक्रिया कहा गया है। दो या दो से अधिक पदार्थों के मिश्रण-यजन से नई वस्तु के उत्पादन की प्रक्रिया ही यज्ञ है। स्त्री और पुरुष के शरीर में विद्यमान योषा-वृषा धातुओं के मिश्रण से उत्पन्न होने वाली प्रक्रिया अथवा यज्ञ ही है। अन्न का पेट में पहुंचना एवं जठराग्नि की सहायता से विशकलन प्रक्रिया द्वारा रस, असृक्, मांस, मज्जा, अस्थि, मेद और शुक्र धातुओं का निर्माण एक रासायनिक प्रक्रिया ही है। यही आध्यात्मिक यज्ञ है।

शास्त्रीय दृष्टि से यज्ञ के तीन प्रमुख कार्य बताये गये हैं-देवपूजा, संगतिकरण और दान। यज् धातु के ये तीन अर्थ व्याकरण में प्रसिद्ध हैं। मंत्रों में देवपूजा निहित है। यजमान के शरीर में दैवात्मा का तादात्म्य ही संगतिकरण है और याज्ञिकों को दक्षिणा देना ही दान है। अग्नि में सोम की आहुति ही यज्ञ है।

यज्ञ का ही दूसरा रूप ग्रन्थिबन्धन है। ग्रन्थिबन्धन के बिना सृष्टि नहीं हो सकती। वृक्ष के तने में यदि गांठ न पड़े तो शाखा नहीं फूट सकती। ग्रन्थिबन्धन से ही पानी मिट्टी बन जाता

है, मिट्टी काँच बन जाती है और काँच फिर पानी बन जाता है। सन्तान की उत्पत्ति योषा–वृषा तत्त्वों का ग्रन्थि बन्धन है। विवाह में स्त्री और पुरुष के बीच ग्रन्थिबन्धन का संस्कार किया जाता है। वह वैज्ञानिक ग्रन्थिबन्धन का ही प्रतीक है। उपर्युक्त दृष्टान्तों से यज्ञ के वैज्ञानिक अथवा रासायनिक स्वरूप को भली-भांति समझा जा सकता है। "सहयज्ञा: प्रजा: सृष्ट्वा" का गीता-वचन भी इस तरह भंली-भांति समझ में आ जाता है।

यज्ञ का हमारे देश में जो महत्त्व है वह अकारण नहीं है। भले ही यज्ञ के वैज्ञानिक पक्ष को हम भूल गये परन्तु लोक-व्यवहार में उसकी अनिवार्यता फिर भी बनी हुई है। भूमिपूजा, गृहप्रवेश, पाणिग्रहण यज्ञोपवीत इत्यादि जीवन कि विभिन्न मांगलिक एवं महत्वपूर्ण कर्म यज्ञ के बिना संभव ही नहीं है। इन कर्मकाण्डों को सम्पन्न करवाने वाले पुरोहित भी उनके मर्म को नहीं समझ सकते अत: उनकी वैज्ञानिकता सामने न आकर हम उन्हें धार्मिक रीति-रिवाज मान बैठे हैं। इन कर्मकाण्डों के साथ जो मंत्र बोले जाते हैं। यदि उनका अर्थ समझ लिया जाय तो स्पष्ट हो जायेगा कि मंत्रों के साथ यज्ञकुण्ड में जो आहुतियां दी जाती हैं, उनका वैज्ञानिक महत्त्व है। पाणिग्रहण-संस्कार में ग्रन्थिबन्धन का क्या अभिप्राय है और भूमिपूजा में कच्छ, मच्छ, शेषादि उपकरणों का क्या प्रयोजन है। विवाह मण्डप में अग्निकुण्ड के चारों ओर वंश-दण्डों (बांस) का क्यों उपयोग किया जाता है, यह भी समझ में आ जायेगा। सभी कर्मकाण्डों का माध्यम वह यज्ञ ही होता है और यही हमारी रासायनिक प्रयोगशाला है।

यज्ञ ही सृष्टि का मूल है अत: वेद ने यज्ञ को ही हमारे जीवन के महत्त्वपूर्ण क्रियाकलाप का माध्यम बनाया। यज्ञ ने पुरुष के साथ स्त्री की सहभागिता को अनिवार्य बनाया। सृष्टि-रचना से पूर्व प्रजापति ने कामना की "एकोऽह बहु स्याम्" इससे सिद्ध है कि सृष्टि एक से नहीं हो सकती। सृष्टि के लिए मैथुन आवश्यक है। इसी भाव ने हमारे जीवन के सभी महत्त्वपूर्ण कार्यों में पुरुष के साथ स्त्री की सहभागिता को अनिवार्य बना दिया और स्त्री को वह प्रतिष्ठा दे दी जैसी कि संसार की किसी धर्म ने या किसी देश ने नहीं दी। नैसर्गिक सृष्टि-रचना का यही वैज्ञानिक रूप भी है।

यज्ञ एक वैज्ञानिक प्रक्रिया है इस बात को रामायण के एक दृष्टान्त से भी समझा जा सकता है। राजा दशरथ को पुत्र प्राप्त करने की इच्छा हुई तो वे गुरु वशिष्ठ के सामने प्रस्तुत हुये। ऋषिवर वशिष्ठ ने राजा को परामर्श दिया कि वे श्रृंगी ऋषि की शरण में जायें क्योंकि पुत्रेष्टि यज्ञ के ज्ञाता श्रृंगी ऋषि ही हैं। इस दृष्टान्त से स्पष्ट होता है कि केवल अग्नि में घृत की आहुति देना ही यज्ञ नहीं है। यज्ञ तो इच्छित फल देता है यज्ञ का सम्पादन करने की पात्रता होनी चाहिये। मंत्र बोलकर आग में घी डाल देना तो अग्निहोत्र भले ही हो यज्ञ कदापि नहीं कहा जा सकता।

अग्नि में सोम की आहुति ही यज्ञ का वैज्ञानिक स्वरूप है। यह माना जाता है कि सोम-वल्ली अब पृथ्वी पर नहीं रही अत: यज्ञ भी होना संभव नहीं है। सोम की आहुति से होने वाले यज्ञों को श्रौत यज्ञ कहा जाता है। दूसरे प्रकार के यज्ञ स्मार्त्त यज्ञ एवं इष्टियों के नाम से जाने जाते हैं। हवन, होम, अग्निहोत्रादि को भी यज्ञ कह दिया जाता है। इन सभी यज्ञों का अपना-अपना महत्त्व है परन्तु वेद में जिसे वैज्ञानिक महत्त्व दिया गया है वह श्रौत यज्ञ ही है।

यज्ञ को जब सृष्टि-रचना का स्रोत कहा जाता है तो उसमें यह भी निहित है कि हमारी सभी विद्याओं का, शिल्प का और जीवन शैली का आधार यज्ञ है। यज्ञ के लिये वेदी का निर्माण करने की विधि सम्पूर्ण वास्तुविद्या का आधार है। यज्ञ के उपयोग में आने वाले उपकरण हमारे शिल्प का स्रोत है। हवि या पुरोड़ाश से आहार का रूप निर्धारित हुआ है। यज्ञ में यजमान की पात्रता हमारी अपनी पात्रता का आधार बन सकता है। यज्ञ मे सृजन प्रक्रिया के साथ-साथ भूमा-भाव निहित है जो हमारे मनोभावों को पुष्ट करता है और सृष्टि का विस्तार करता है। यज्ञीय विधि-विधान हमारी सम्पूर्ण जीवन-शैली का आधार बना हुआ है।

वैदिक विज्ञान में यज्ञ का जो स्वरूप माना गया है वह केवल आग जलाकर घी फूंकना नहीं है, बल्कि यज्ञ का उसमें वही महत्त्व है जो भौतिक विज्ञान में प्रयोगशाला का है। इससे भी एक कदम आगे बढ़कर उसकी एक उपादेयता यह है कि यज्ञ के द्वारा वेद-विज्ञान प्रकृति की प्रतिकूलता को अनुकूल बना लेता है। वैदिक विज्ञान का एक पक्ष यह भी है कि वह मनुष्य को उसके उद्‌गम से सम्पृक्त कर देता है। वेद की मान्यता है कि पिण्ड का जो स्वरूप निर्माण होता है वह ब्रह्माण्ड के ही द्वारा होता है। जो पिण्ड में है वही ब्रह्माण्ड में है। यज्ञ के द्वारा वेद ब्रह्माण्ड के उन सब तत्त्वों का साक्षात्कार अनुष्ठान द्वारा कर लेता है अर्थात् हमारे आध्यात्मिक तन को आधिदैविक सृष्टि के साथ उसका तादात्म्य बिठा देता है। महामहोपाध्याय पं॰ गिरिधर शर्मा चतुर्वेदी ने शतपथ ब्राह्मण के ग्यारहवें काण्ड में चतुर्थ आध्याय के एक आख्यान का उल्लेख किया है जिसे उदाहरण के लिए प्रस्तुत करना चाहूँगा। गिरिधरजी महाराज जयपुर के संस्कृत कॉलेज के विख्यात विद्वान् और वेदमूर्ति मधुसूदनजी ओझा के परम शिष्य थे।

कुरु पांचाल (देहली और कन्नोज के मध्य) देश से अरुण के पुत्र उद्दालक ऋषि किसी यज्ञ में निमंत्रित किए गये। "उदीच्य: पश्चिमोत्तर:" इस वाक्य के अनुसार काश्मीर प्रान्त उदीच्य हो, ऐसा अनुमानत: प्रतीत होता है। उद्दालक ऋषि के सामने निष्क नामक सुवर्ण का सिक्का रखा गया, जो यज्ञ में मुख्य विद्वानों को भेंट दिया जाता था। इस पर उदीच्य देश के ब्राह्मणों ने विचार किया कि यह कुरु पांचाल देश का विद्वान् स्वयं ब्रह्मा और ब्रह्म का पुत्र है। (यज्ञ का प्रधान निरीक्षक ब्रह्मा कहलाता है) यह यदि अपनी दक्षिणा में से आधा द्रव्य हमें न दे तो क्या हम वाद

(शास्त्रविचार) के लिए इसका आह्वान कर सकते हैं? परन्तु इस प्रकार वाद के लिए चुनौती तभी दी जा सकती है जब हमारी ओर भी कोई इस कोटि का विद्वान् हो। ऐसा प्रगल्भ विद्वान् हमारी ओर से कौन हो सकता है। अन्त में विचार से यह स्थिर हुआ कि शौनक गौत्र के "स्वैदायन" इस कार्य के उपयुक्त हैं। स्वैदायन से प्रार्थना की गई कि महाशय! आपको अग्रसर बनाकर हम उद्दालक से शास्त्रार्थ करना चाहते हैं। इस पर स्वैदायन ने उन्हें आश्वासन दिया और कहा कि मैं पहिले इनकी विद्वता का पता लगा लेता हूँ कि वेदशास्त्र में इनकी गति कहाँ तक है। उसके उपरान्त वाद के लिए प्रस्तुत हो सकूँगा। इतना कहकर स्वैदायन यज्ञ मण्डप की ओर गये। परस्पर परिचय के अनन्तर स्वैदायान ने प्रश्न करना प्रारंभ किया।

1. गौतम-पुत्र! वही पुरुष यज्ञ में वृप होकर जाने का अधिकारी है जो दर्शपौर्णमास यज्ञ की इस प्रक्रिया को जानता हो, जिसके कारण सम्पूर्ण प्रजा बिना दाँत की पैदा होती है, जिसके कारण फिर सबके दाँत पैदा होते हैं। जिस कारण वे टूटकर फिर जम जाते हैं, और जिस कारण अन्तिम अवस्था में फिर सब दाँत गिर जाते हैं, क्यों पहिले नीचे दाँत पैदा होते हैं, फिर ऊपर के? क्यों नीचे के छोटे होते हैं और ऊपर के विस्तृत? क्यों दंष्ट्राएं (दाढें) फैली हुई होती हैं और जबड़े समाने? इन बातों का दर्शपौर्णमास यज्ञ से सम्बन्ध जानना यज्ञ कराने के लिए आवश्यक है।

2. गौतम-पुत्र! यज्ञ में वरण पाने का वही अधिकारी है जो दर्शपौर्णमास यज्ञ की उस क्रिया को जानता है जिससे सब प्रजा लोमश (रोमवाली) पैदा होती है। जिस कारण आगे सबके श्मश्रु (दाढ़ी-मूंछ) भी निकलती है, जिस कारण पहले सिर के केश श्वेत होते हैं और अन्तिम अवस्था में सभी बाल पक जाते हैं।

3. यज्ञ करने वालों को यह ज्ञान भी आवश्यक है कि दर्शपौर्णमास यज्ञ की किस क्रिया के अनुसार कुमार अवस्था तक वीर्य में सेचन की शक्ति नहीं होती? क्यों युवावस्था में हो जाती है। और अन्तिम अवस्था में वह क्यों नष्ट हो जाती है?

उद्दालक ने यह सब प्रश्न सुनते ही अपना निष्क स्वैदायन के सामने रख दिया। उन्होंने निवेदन किया कि "स्वैदायन"! आप अधिक वेदवक्ता हैं। सुवर्ण जानने वाले को ही सुवर्ण मिलना चाहिए। इस बात पर स्वैदायन उद्दालक से गले मिलकर यज्ञ भूमि से चले गये। ब्राह्मणों ने पूछा-स्वैदायन। गौतम पुत्र को आपने देखा? कैसा है?

स्वैदायन ने उत्तर दिया जैसा ब्रह्मा का पुत्र और ब्रह्मा होना चाहिए, वैसा ही उद्दालक है। इसके सामने जो खड़ा होगा उसका सिर अवश्य झुकेगा। ब्राह्मण लोग निराश होकर चले गये।

कुछ समय के अनन्तर उद्दालक समिधा हाथ में लेकर स्वैदायन के समीप पहुँचे और कहा–भगवन्! मैं आपका शिष्य होकर आया हूँ। स्वैदायन ने पूछा–आप मुझसे किस विषय का अध्ययन करना चाहते हैं। उद्दालक कहने लगे जो प्रश्न आपने यज्ञ मण्डप में मुझसे किए थे, उन्हीं का उत्तर समझा दीजिए। स्वैदायन कहने लगे, उद्दालक। मुझे आपके शिष्यत्व को स्वीकार करने की कोई आवश्यकता नहीं। मैं आपको उन प्रश्नों का उत्तर समझा देता हूँ।

1. प्रयाजों में पुरोनुवाक्या (आहुति से पहले पढ़ने की ऋचा) नहीं होती, इसी से सारी प्रजा बिना दाँत की पैदा होती है। आगे हवि में पुरोनुवाक्या होती है। इससे सबके दाँत निकल आते हैं। फिर अनुयाजों में पुरोवाक्या नहीं होती। इससे प्रजाजनों के दाँत टूट जाते हैं। फिर पत्नी संयाज में–अनुवाक्या होती है, इससे सभी के दाँत फिर दृढ़ होते हैं। अन्त के समष्टि यजुः में फिर पुरोनुवाक्या नहीं होती, इसलिए अन्तिम अवस्था में सभी के सभी दाँत टूट जाते हैं। पहिले अनुवाक्या पढ़कर फिर याज्या (होम समय की ऋचा) से यजन किया जाता है अतः सबके दांत पहिले नीचे निकलते हैं, बाद में ऊपर। अनुवाक्या गायत्री है और याज्या त्रिष्टप्, त्रिष्टप् से गायत्री छोटी होती है, इसलिए नीचे के दाँत ऊपरवालों से छोटे होते हैं। सबसे पहले आधार किया जाता है इसमे दंष्ट्रा फैली हुई होती है। संयाज में समान छन्द रहते हैं इससे जबड़े समान रहते हैं।

2. क्योंकि यज्ञ में कुशाओं का आस्तरण (बिछौना) किया जाता है इसी कारण सारी प्रजा लोमयुक्त होती है। कुशमुष्टि का फिर भी आस्तरण होता है, इससे प्रजाओं के श्मश्रुरूप केश पैदा होते है। पहिले केवल कुशमुष्टि पर प्रहरण किया जाता है, इसलिए सिर के केश ही पहिले श्वेत होते हैं। आगे सारी कुशाओं पर प्रहरण होता है इसलिए चरम अवस्था में सभी केश श्वेत हो जाते हैं।

3. प्रयाजों में हवि रूप से केवल आज्य (घृत) का उपयोग होता है इसलिए कुमार के वीर्य में गर्भ उत्पन्न करने की शक्ति नहीं होती, क्योंकि घृत जल के ही समान है। दर्शपौर्णमास के मध्य में दधि और पुरोडाश से हवन होता है, इसलिए मध्यम अवस्था में (दृढ़वीर्य द्वारा) गर्भ जनन शक्ति हो जाती है क्योंकि दधि घन-रूप द्रव्य है। आगे अनुयाज में भी घृत ही हवि रहता है। इससे अन्तिम अवस्था में फिर वीर्य में जनन शक्ति नहीं रहती।

(प्रयाज, अनुयाज, संयाज, पुरोडाश, हवि आदि यज्ञ की शब्दावली है जिनका प्रयोग अनुष्ठान में किया जाता है। उद्दालक स्वैदायन से यह विद्या जानकर परितुष्ट होते हैं। यहीं आख्यायिका समाप्त होती है)

यह एक उदाहरण मात्र है। इस प्रकार शतशः आख्यायिकाएं यज्ञ के सम्बन्ध में ब्राह्मणों में मिलती हैं।

आख्यायिकाओं की वैज्ञानिकता

इस प्रकार की आख्यायिकाओं पर मनन करने वाले विचारकों को यह मानना पड़ेगा कि जिस दर्शपौर्णमास यज्ञ का बालक के दाँत निकलने, केश लोम उत्पन्न होने आदि से सम्बन्ध बताया गया है, यह अवश्य ही प्रकृति का वैज्ञानिक दर्शपौर्णमास है, जिसके आधार पर कर्मकाण्ड की विधियों के अनुसार कृत्रिम दर्शपौर्णमास याग होता है। यदि वेद के श्रद्धालु यथाश्रुतग्राही सज्जन इस बात का हठ करें कि हमारे दर्शपौर्णमास की आहुतियों के कारण ही बालकों के दन्त, केश आदि की उत्पत्ति होती है, उन्हें सोचना होगा कि दर्शपौर्णमास के नाम से ही सर्वथा अनभिज्ञ ग्रामीण, यवन, अंगरेज आदि सभी के बालकों के दन्त लोमादि की उत्पत्ति होती है। कुछ ब्राह्मणों की आहुतियों का समस्त विश्व पर प्रभाव पड़ जाता है, ऐसा मानना तो वेदों का उपहास कराने का कारण बनता है। स्वच्छद कल्पनाओं से इन प्रसंगो का कुछ भी अर्थ निर्धारण कर लेना विचारकों दृष्टि से स्वारसिक नहीं हो सकता। इससे यही मानना उचित होगा कि प्रकृति के द्वारा इस प्रकार के अनेक यज्ञ हो रहे हैं, उनमें से ही एक प्रकार के यज्ञ को उपर्युक्त आख्यायिका में दर्शपौर्णमास कहा गया है। उसी यज्ञ का यह सब फल बताया गया है।

उपर्युक्त आख्यान से यह भली-भांति सिद्ध होता है कि सृष्टि-विद्या के सूक्ष्मातिसूक्ष्म विषयों पर वेद में जानकारी मिलती है, इसलिए बार-बार आग्रहपूर्वक कहता हूँ कि वेद-शिक्षा के बिना हमारी दुर्गति का कोई उपचार नहीं है और भौतिक विज्ञान के सामने भी वेद का कोई विकल्प नहीं है। एक न एक दिन उसे वेद की शरण में आना ही होगा।

श्रौत यज्ञ में पशुबलि को लेकर तरह-तरह की भ्रान्तियाँ फैली हुई हैं।

यह सुविदित है कि मीमांसकों के अभिमतानुसार यज्ञ में पशुबलि आवश्यक है परन्तु यह भी सही है कि वेद में यज्ञ का जो स्वरूप और विधान बताना गया था वह आज संभव नहीं है। शास्त्रों ने तो अनेक यज्ञों को कलिवर्जित कहा है अर्थात् कलियुग में उन यज्ञों का करना वर्जित है। शास्त्रसम्मत इस निर्णय का आशय यही प्रतीत होता है कि कलियुग में शास्त्र-मर्यादा शिथिल हो जाती है अत: यज्ञ, नियोगादि अति प्राचीनकाल में विहित कर्मों का निषेध किया गया है। शास्त्रकारों को आशंका रही कि शास्त्र-मर्यादा-शून्य समाज में यज्ञ, नियोग जैसे कार्यों की अनुमति देने से अनाचार फैल जाने की प्रबल सम्भावना है अत: उन्हें वर्जित कर देना ही उचित है। शास्त्रकारों की आशंका का ऐतिहासिक प्रमाण भी हमारे सामने है। भगवान् बुद्ध ने वेदों के नाम पर होने वाली राष्ट्रव्यापी अनुचित जीव-हिंसा के विरुद्ध ही अभियान छेड़ा था। उन्होंने वैदिक कर्मकाण्ड की अनेक तत्कालीन रीतियों का विरोध किया और वेदनिष्ठ भारतीय प्रजा ने ही उन्हें भगवान् माना और अवतार की श्रेणी में प्रतिष्ठित किया।

भगवान् बुद्ध वेद-भक्तों और दार्शनिकों के कोपभाजन भी बने परन्तु इसलिये कि उनका अभियान यज्ञ-प्रपंच के विरुद्ध होने से साथ वेद-संस्कृति के ही विरुद्ध हो गया था। वैसे हमारे देश में "वादे वादे जायते तत्त्वबोध:" की परम्परा बराबर बनी रही, मतभेद के प्रति सहिष्णुता, प्रत्येक मत का आदर विशेषता रही है।

आज भी हम देखते हैं कि यज्ञ के नाम पर गांव-गांव में अपरिमित मात्रा में अन्न-घृत का होम किया जा रहा है, इन यज्ञों को अग्निहोत्र कहा जायगा। प्राचीन यज्ञ की श्रेणी में इन्हें कदापि नहीं रखा जा सकता। अग्निहोत्र को वायु-शुद्धि का माध्यम भी बताया जा रहा है और उपचार कार्य भी। कहीं-कहीं ग्रह-शान्ति एवं वृष्टि आदि के लिए भी यज्ञ किये जाते हैं, परन्तु इनका वेद-विज्ञान में जो यज्ञ की अवधारणा है उससे दूर का संबंध भी नहीं है।

यज्ञ को वेद-विज्ञान की प्रयोगशाला कहा गया है, जो सैद्धान्तिक ज्ञान की परीक्षा करता है।

यज्ञ में अन्नाहुति भी होती है और पशु-वपागत सोम की भी। अन्नाहुति-प्रधान यज्ञ हविर्यज्ञ और पशु-वपागत सोम की आहुति वाले यज्ञ पशुबंध यज्ञ कहे गये हैं। पशुबंध यज्ञ में पशु उतना अपेक्षित नहीं है जितना कि वपागत सोम, अत: उसकी प्रप्ति के लिये पशुबलि का विधान है। यज्ञों के संपादन में होता, उद्‌गाता, अध्वर्यु यजमान, ब्रह्मादि कर्ताओं की जो योग्यताएँ निर्धारित की गई हैं उनका एक उदाहरण स्वैदायन-उद्दालक संवाद में अन्नयज्ञ के प्रसंग में दिया जा चुका है। इन कसौटियों पर तो शायद ही कोई पात्र आज खरा उतरे। यही कारण है कि शास्त्रों में कुछ यज्ञों को कलिवर्ज्य माना है। एक कारण यह भी है कि सोमवल्ली नष्ट हो चुकी है। उसके कहीं भी उपलब्ध न होने के कारण सोमयज्ञ वैसे भी असंभव है।

जैसा कि ऊपर कहा गया है यह विश्व यज्ञ से ही उत्पन्न हुआ है और यज्ञमय ही है। जो यज्ञ कर्म अधिदेव में है, वही अधिभूत में है और वही अध्यात्म (शरीर) में है। प्रकृति में जो यज्ञ हो रहा है उसके साथ समन्वय स्थापित करना ही वैध यज्ञ का प्रयोजन है। पश्वालम्भन इसका आवश्यक अंग माना गया है उसका पशुवध एवं मांसाहार न बन जाय, इसी आशंका को ध्यान में रखकर अनेक यज्ञों को कलिकाल में वर्जित ही कर दिया गया। इसीलिये कहा गया है "जनमेजयात् जनमेजयान्तम्"। जनमेजय के यज्ञ को यज्ञ का अवसान ही मान लिया गया। हिंसा के संबंध मे वेद में कहा गया है "मा हिंस्यात् सर्वा भूतानि"।

यज्ञ में पुरुष, अश्व, गो, अवि एवं अजा नाम से पाँच प्राकृतिक पशु गिनाये गये हैं। इन पशुओं का स्वरूप लोकभाषा में व्यवहृत पशुओं के स्वरूप से सर्वथा भिन्न है, यद्यपि उनके साथ प्राकृत पशुओं की अभिन्नता भी प्रत्यक्ष है।

वेद में वैश्वानर को प्रमुख पशु की संज्ञा दी गई है। वैश्वानर अग्नि प्रधान है अतः पुरुष तत्त्व का प्रतीक माना गया है। तीन अग्नि वेद–पृथ्वी, अन्तरिक्ष एंव द्यौ की प्रतिष्ठा रूप ऋक्, यजु एवं साम है, तीनों ही अग्नि स्वरूप हैं। इन तीनों के समन्वय से ही तीन प्राणाग्निमय वैश्वानर नामक 'ताप-धर्मा-अग्नि' का प्रादुर्भाव होता है। यह वैश्वानर पशु अग्नि प्रधान होने के कारण वृषा मूर्ति है। जीव की रचना के प्रसंग में वृषा को भ्रूण अर्थात् पुरुष तत्त्व में प्रस्तुत किया जा चुका है। जिस प्राणी में वृषा तत्त्व की प्रधानता रहती है, उसे पुरुष पशु कहा गया है। मानवीय पुरुष भी पशु है। वह इसी प्राकृतिक पुरुष वैश्वानर की प्रतिकृति है। पशु प्रजा में इसे श्रेष्ठतम माना गया है क्योंकि यह सम्पूर्ण त्रैलोक्य में व्याप्त है। त्रैलोक्य वैश्वानरमय है। अग्नि की प्रधानता से यह अर्थमय है, वायु के संयोग से यह क्रियावान् है और इन्द्र (अदित्य) के संयोग से यज्ञ ज्ञानवान् है।

प्रकृति में जो विराट् पुरुष का स्वरूप है उसका प्रवर्ग्य स्वरूप मनुष्य पुरुष और पशु-श्रेष्ठ है। अर्थ, क्रिया एवं ज्ञान की समष्टि इसकी श्रेष्ठता का आधार है। इतर पशुओं में इन तीनों का वैसा विकास नहीं हुआ। यजुर्वेद का पुरुषसूक्त विराट् पुरुष का ही निरूपण करता है। विराट् पुरुष ही ईश्वर प्रजापति है हम उसी के अंश हैं।

दूसरा पशु अश्व है। अश्व का स्वरूप आपोमय सौर तेज निष्पन्न होता है। सूर्य का सावित्र तेज भूपिण्ड से टकराकर अन्तरिक्ष में अर्णव समुद्र के आप तत्त्व से संश्लिष्ट होता है। वह आपयुक्त होकर भूमिष्ठ होता हुआ पुनः अपने प्रभवस्थान सूर्यलोक में पहुँचता है। भूपिण्ड से सौर मण्डल तक व्याप्त यह आपोमय सौरतेज अश्वपशु माना गया है। अश्व को वारुण पशु भी कह लेते हैं परन्तु अप् तत्त्व में सौर तेज का संश्लेषण होने पर वह शुद्ध वारुण पशु नहीं रह जाता है बल्कि सौर्य पशु बन जाता है। शुद्ध वारुण पशु महिष (भैंस) है। अश्व पशु की व्याप्ति प्रातःकाल से सायं तक है। ऊषा इसका उपक्रम बिन्दु है। सौर त्रैलोक्य में इन्द्र-प्राण-प्रधान यह अश्व पशु खड़ा है।

सूर्य रश्मियों में जो पानी है, वह मरीचि नाम से जाना जाता है। इसी को रुद्र के अश्रु भी बताया जाता है। रुद्र अंतरिक्ष का महाचन्द्र तत्त्व है। यही महादेव है। रुद्र के अक्षु ही पृथ्वी के आग्नेय प्राण से संक्रान्त होकर अश्व का रूप धारण करते हैं। रुद्र से उत्पन्न होने के कारण अश्व पशु भी अति प्रखर होता है। रौद्र तत्त्व ही विद्युत् है जो आन्तरिक्ष आप में निहित है।

अश्व पशु का ज्ञान ही वेद का ज्ञान बताया गया है। इस अश्व पशु में अग्नि, वायु, आदित्य तीनों अग्नियों का समन्वय है। सूर्य को त्रयी वेद कहा जाता है यही वाजिरूप में परिणत होकर

वेद का स्वरूप प्रकट करता है। कहते हैं भगवान् याज्ञवल्क्य ने इसी वाजिरूप से सूर्य से वेद तत्त्व प्राप्त किया था।

तीसरा गो पशु है। इस गो तत्त्व का उद्‌भव आपोमय परमेष्ठी से होता है। सूर्य में इसका विकास होता है। सम्पूर्ण त्रिलोकी में यह व्याप्त है। सम्पूर्ण भौतिक प्रपँच (विश्व) एवं यज्ञ इसी गो तत्त्व पर प्रतिष्ठित है। परमेष्ठी सोम का लोक है, अतः गोतत्त्व सोमयुक्त है। परमेष्ठी का प्रतीक देवता विष्णु है। विष्णु मन, प्राण एवं वाक् मय है और इसी प्रजापति के प्राण भाग से गो तत्त्व उत्पन्न होता है। सौम्य प्राण गो का आत्मा है, अग्नि उसका शरीर है। इसी कारण गो को अमृत की नाभि कहा गया है।

पार्थिव प्रजा में जो गो पशु है उसमें प्राकृतिक गो पशु के सभी तत्त्व अंशरूप में समाविष्ट रहते हैं। अतः गो को रुद्रों की माता, वसुओं की कन्या एवं आदित्यों की बहिन कहा गया है। आठ वसु, ग्यारह रुद्र और बारह आदित्य मिलाकर इकत्तीस देवता हैं। दो अश्विनी कुमार भी गो पशु में निहित होते हैं। इसीलिये कहा गया है कि गो शरीर में तेतीस कोटि निवास करते हैं।

ऊपर कहा गया है कि प्रजापति (विष्णु) के प्राण भाग से ही गो पशु तत्त्व उत्पन्न हुआ है। विष्णु परमेष्ठी का प्रतीक है और परमेष्ठी ही आंगिरस आदित्य का उद्‌गम है। इसीलिये गो पशु को आदित्यों की बहिन कहा गया है।

गो प्राण से ही रुद्र, रुद्र से मरुत् और मरुत् से मारुत (वायु) अत्पन्न हुआ है, इसीलिये गो को रुद्रों की मात्रा कहा गया है। अग्नि का स्वरूप पृथ्वी है जो अष्टाक्षर गायत्री तक अग्नि रूप में व्याप्त है। यही अष्ट वसुओं का स्वरूप है। गो पशु का शरीर अग्निमय बताया गया हे। सोम को उसका आत्मा कहा गया है। इससे उसको अमृत की नाभि या आग्नेय भी गया है। अग्नि प्रभूतकाम होने से ही गो को वसुओं की कन्या कहा गया है।

जगत् को अग्नि-सोम-मय कहा गया है। स्पष्ट ही है कि यदि सोममय गो तत्त्व न होता तो यज्ञ ही न होता अर्थात् सृष्टि की रचना ही न होती। इसी से गो तत्त्व को सम्पूर्ण विश्व का कर्त्ता माना गया है। ऋग्वेद संहिता में गो पशु के लिये कहा गया है–

माता रुद्राणां, दुहिता वसूनां
स्वसादित्यानाममृतस्य नाभिः॥

चौथा पशु अवि (भेड़) है। इसका मुख्य संबंध अन्तरिक्ष के आपोभाग से है। पंचाग्नि विद्या के अनुसार वृष्टि का मूल तत्त्व दिक्‌सोम है। सोम के दो स्वरूप हैं ऋत और सत्य। सत्य सोम में पिण्डरूप चन्द्रमा का स्वरूप बनता है। ऋत सोम चूंकि बिखरा हुआ है सूक्ष्म है, वह पर्जन्याग्नि

में आहुत होकर वृष्टि करता है। दिशाओं में व्याप्त रहने के कारण इसे दिक्सोम कहते हैं। यह निरायतन होता है, अतः ऋत स्वरूप है। यजुर्वेद ने इसे दिश:श्रोत्रे कहा है, अर्थात् यह ईश प्रजापति का श्रोत्रेन्द्रिय है। इसी दिक्सोम अवि पशु का विकास होता है। वृष्टि के बाद उत्पन्न होने वाला हरित भाव इसी अविप्राण-मय सोम के कारण हेता है। अवि पशु आन्तरिक्ष्य होने पर भी इसका संबंध आदित्य से उतना नहीं जितना कि पृथ्वी से है। इसीलिये इसको पार्थिव पशु भी माना गया है। अवि पशु एवं अजा पशु में बड़ी निकटता है। ग्रह-विज्ञान के अनुसार दोनों उपांशु एवं अन्तर्याम ग्रहों से उत्पन्न होते हैं। दोनों ग्रह सहचारी हैं अतः दोनों पशु भी लगभग सहचारी हैं। अवि पशु अन्तयमि ग्रह से अत्पन्न होता है और अज उपांशु ग्रह से उत्पन्न होता है। उपांशु ग्रह की आहुति पहिले होती है और अन्तर्याम ग्रह की पीछे होती है। यही कारण है कि अवि अज (भेड़-बकरी) पशु साथ-साथ रहने पर भी उनके झुण्ड में अज (बकरी) पशु आगे चलता है और भेड़ पीछे चलती है । आहुति के बाद उपांशु-ग्रह का उन्मार्जन ऊर्ध्व होता है अतः अज पशु भी ऊपर की ओर सिर करके चलता है। अन्तर्याम ग्रह आहुति के बाद भी अधोमुखी रहता है अतः अवि पशु (भेड़) चलते हुए नीचे की ओर सिर किये हुए रहता है।

अज पशु पाँचवाँ पशु है। यह प्रधानतः पार्थिव पशु है। इसे अग्नि-प्रधान पशु कहा गया है। अग्नि प्रजापति भूमि के केन्द्र में प्रतिष्ठित है। केन्द्रीभूत अग्नि प्रजापति के कारण ही भूपिण्ड प्रतिष्ठित है। इसी प्रजापति को पृथ्वी का अक्ष या धुरा कहना होगा। इस अग्नि का विस्रसन ही अज पशु का उपादान बनता है। विस्रसन ही अग्नि का प्रवर्ग्य या उच्छिष्ट भाग है। औषधिवनस्पति समान उपादान के कारण एक ही श्रेणी में आते हैं। चूंकि यह अन्न प्रजापति का है, सृष्टि का पोषक है, वह कभी समाप्त नहीं होता। अज एवं औषधि-वनस्पति का भी यही स्वरूप है। वह कभी समाप्त नहीं होते।

निरन्तर वध्यमान होते-होते भी जो क्षीण नहीं होता इसीलिये पशु को अज कहा गया है। यह संवत्सर प्रजापति का प्रवर्ग्य भाग है, अतः कभी समाप्त नहीं होता। संवत्सर प्रजापति तीन बार प्रसव करता है और अज पशु भी तीन बार प्रसव करता है। अज पशु संवत्सर प्रजापति के वाग्भाग से उत्पन्न होता है। वाक् अग्नि ही है।

ऊपर जिन पाँच पशुओं का संक्षिप्त विवरण दिया गया है, उन्हीं पाँच में अन्य सब पशुओं का अन्तर्भाव माना गया है। पशु प्रजा इनके बाहर नहीं है। सृष्टि के पालन के लिये प्रजापति अथवा सृष्टिकर्ता को इन पशुओं का निरन्तर व्यय करना है। इस कमी को पूरा करने के लिये ही वपागत सोम की आहुति का विधान किया है।

अन्त में संक्षेप में पशु शब्द का अर्थ और स्वरूप भी जान लिया जाए। यदपश्यत् तस्मात् पशुः कहा गया है। भोगेच्छा को दृष्टि से जाना जाता है। जिस वस्तु पर हमारी दृष्टि रहती है उसका हम भोग करना चाहते हैं। इसी अर्थ से पशु का स्वरूप निर्धारित किया गया है। जो भोग्य वस्तु है, जिस पर हमारी दृष्टि है, जो स्वयं कर्ता या स्वतंत्र न हो वही पशु है। पशु का भोक्ता पशुपति है और दोनों को बांधे रखने वाला पाश है। आत्मा पशुपति है, प्राण पाश है और वाक् पशु है। भोग्य होने के कारण पशु को अन्न भी कहा गया है।

पशु के मौलिक स्वरूप का विवेचन करने के बाद इसके एक अन्य पक्ष पर भी विचार कर लेना उचित होगा। ब्रह्माण्ड में पशु का जो स्वरूप बताया गया है उससे तादात्म्य स्थापित करने के लिये जीव पशु का मेध्य प्राप्त करके उसकी आहुति का उपयोग किया जाता था। यजमान के शरीर में दैवात्मा उत्पन्न करने की यही विधि मानी गई थी और इसी विधि से यज्ञ के द्वारा इच्छित फल प्राप्त किया जाता था। इसी विशेषता के कारण यज्ञों के नाम और प्रकार भी भिन्न-भिन्न बताये गये हैं। यज्ञ में मेध्य की आहुति का जो विधान है उसे लेकर यह धारणा बन गई कि मेध का अर्थ वध होता है अतः समाचार-पत्रों में बहुधा कत्ले आम या नरसंहार की घटनाओं को नरमेध लिख दिया जाता है।

यज्ञ के विभिन्न पक्षों पर संक्षिप्त विचार के अन्त में यह निवेदन कर देना उचित होगा कि यज्ञ ही अपने आप में सब कुछ नहीं है। वह तभी सार्थक एवं कल्याणकारी है जबकि ब्रह्म से संयुक्त हो। ब्रह्म ही सर्वाधार है। उससे विलग रहने वाला यज्ञ हो अथवा विज्ञान हो, अनिष्टकारी होगा। साध्ययुग में ऐसा हो चुका है और वर्तमान विज्ञान से भी ऐसी विभीषिका उत्पन्न होती जा रही है क्योंकि वह ब्रह्म से विलग अथवा प्रकृति के प्रतिकूल बना हुआ है।

प्रकृति को ब्रह्म का ही व्यक्त रूप मानकर उसके अनुकूल आचरण करने में ही यज्ञ की सार्थकता है। ऋषियों ने नैसर्गिक यज्ञ को ही वैध यज्ञ का आधार बनाया है।

Vedic Tradition and Contemporary Crisis

Prof. Kireet Joshi

The Vedic tradition has a powerful message for contemporary humanity which is gripped with a crisis, the nature of which is difficult to be described in the ordinary and familiar terms of sociology, economics and polity. But this message can be discerned only if we consent to look upon the Vedic tradition not merely in its outer religious import but in its deeper pursuit of knowledge relating to what the Vedas call Prithvi, the earth Antariksha,--subtle levels of existence between matter and mind, Dyau,--the plane of the mind, Svah,-- the world of light, and Surya,-- the world of everlasting day or of the supramental light, and still beyond, of the transcendental unity and oneness.

For Veda is essentially and esoterically a book of knowledge, the knowledge that is terrestrial, supra-terrestrial and cosmic and supracosmic. It is only when the Vedic tradition is understood as a gradual expansion of what is contained in the Vedic seed of integral knowledge, that we get its right clues, and discover also its power of renewal and its capacity to initiate discoveries of newer knowledge and newer solutions to the problems of individuals and of the collectivity. By declaring that the Vedas are limitless,-- *anantāh vedāh*,-- the Vedic tradition has liberated itself from the bondage of written word contained in any particular book and kept itself open to new search and fresh accumulation of knowledge. Even the religious tradition that has taken inspiration from the Veda has been able to declare that beyond any formulas of knowledge, beyond and creed or dogma, beyond rituals or ceremonies or prescribed acts, there is available to humanity a living knowledge that can be acquired and possessed through experiences and realisations which, in turn, can further be transcended and integrated by greater and larger experiences and realisations. That religious tradition, therefore, points to something beyond itself and gives its message of God, Light, Freedom, Bliss, and immortality that can be realised by an ever ascending movement of consciousness so that both the individual and collectivity can liberate themselves from the circumscribing limitations, bondage, and imperfections. That knowledge has constantly expanded from the ancient times to the present day, and if

we take the trouble to study this great line of development, we shall find in it the solution to the most essential part of the contemporary crisis.

The Vedic knowledge,-- its esoteric knowledge,-- can be looked upon as the most ancient body of yogic knowledge that was already a kind of a synthesis. The very word ''Veda'', which is derived etymologically from the root *vid* to know, describes the book as the book of knowledge and it has been rightly looked upon as a norm and an authority even for the Upanishads which have been acknowledged as the highest summit of knowledge. The Veda is also regarded, and quite rightly, as the *karmakanda*, and although ritualists take this *karmakanda* in narrow sense of a systematic rituology, it is verily the gospel of works which, in a later period, came to be formulated as the *karmayoga* of the Bhagavadgita. The Veda is also a book of prayers, of worship, of devotion, of secrets of self-surrender and self-sacrifice. This is also the right description of the Veda. In effect, Veda is synthesis, the earliest synthesis of Knowledge, Works and Devotion. It is this synthesis which has guided the development of later synthesis in the Vedic tradition; it is this synthesis which has enabled the religious trends and practices which developed over thousands of years to eschew exclusivism and to transcend conflicts of religions. It is, again, this synthesis which has enabled the unity of the human beings with the whole world, with the entire cosmos, and its visible and invisible powers, as also with the highest unity of truth-consciousness, *rita chita*-- and even the sources of that unity, the One which came to be described by many names by enlightened *Rishis,--ekam sad viprā bahudhā vadanti*. In the Veda we find the secret of the unification of higher faculties of revelation, inspiration and discrimination with their corresponding cosmic godheads that are discoverable by the processes of evocation and sacrifices, which were in their esoteric aspect psychological in character. The Veda is, again, a gospel of human perfectibility, both in its individual and collective aspects. In the closing hymns of the Rigveda, we find two great messages, which are today even more relevant than in any other previous times. In its first message it exhorts the human being to become a mental being and yet not to remain limited to the powers of the mind and the intellect but to transcend them so as to grow into a luminous being possessing the faculties and powers of cosmic and transcendental knowledge. In simple, but striking words, it enjoins:

Manurbhava janayā daivyam janam

''Be first Manu, the being of the mind, and than generate the divine being, the being of divine light.''

In the last hymn, the Rig Veda enjoins a gospel for a harmonious collective life, a life in which people would work together, would think together, would speak together, would agree together, would agree together,-- all in harmony. Even today, humanity can hear those great and inspiring words: '' *May you have togther, may you speak together in one/voice*; *may your thoughts be of one accord.* '' And the climax of this message comes to us with its inspiring force of guidance*: ''May your resolves be one; may your hearts feel alike, may your thinking be one; and thus may all of you live happily with through union.*''(RV,10,191.4).

Upanishads continued the great synthesis of the Veda but also brought in sharp focus a synthesis of various disciplines of knowledge. They take us to the heart of intricate relationship of ignorance and knowledge, *Avidyā and Vidyā*, of the lower knowledge and the higher knowledge, *aparā vidyā and parā vidyā*. They speak to us of the golden lid that needs to be broken for the marshalling of the rays of the supreme knowledge of the knowledge of the identity of the finite and the infinite, of the individual and the supreme, and where the oneness of the One without the second becomes manifest. They illumine the relationship between the knowledge that comes to us by opening our senses outward with the knowledge that is arrived at by turning inwards; they also describe the transition form the wakeful state to the dream state and to the sleep state that culminates in the fourth state, *turiya avasthā*. They reveal the secret of the unity of the non-being and the being and even their identity; and through their great declaration tattvam asi,--Thou art That, reveal to us how the individual is one in essence with all that exists, and they also reveal to us the secret of life, death and immortality.

When we come to the Bhagavadgita, we find the quintessence of the Vedas and the Upanishads, and yet something much more, the unique synthesis of knowledge, works, Divine Love, formulated in such fullness so as to resolve the crisis of the representative Man entangled in a crisis of action. Even today, when we read the Gita, we find that our own contemporary crisis is similar to the crisis that was faced by Arjuna in a setting of Kurukshetra, the field of battle, which is also the battle of life. And the solution that the Bhagavadgita presents can very well be applied to our own crisis. The contemporary field of crisis presents alternative claims of right action, and we are bewildered, as was Arjuna, in deciding what exactly can be our right course of action. If Arjuna was a leader motivated by the aim of protecting and establishing the claims of right and justice, even so, each of us is, if not a leader, yet a participating

soldier in the army of people who are filled with aspiration to uphold the noble causes of peace and unity. Each one us is engaged in one way or the other in the battle where that aspiration is being combated by the forces that thwart the upward movement by which alone the crisis can be overcome. Just as Arjuna was besieged by doubts arising from the conflict of standards of action, even so, we too are confused as to what norm of action should guide us in the difficult battle in which we are engaged. And the solution that the Bhagvadgita gives us is a hint of the deepest secret through the help of which the necessary change can be so effected both in our inner consciousness and outer environment that our crisis can be resolved.

It may, however, be argued that the highest message of the Gita is relevant only to men like Arjuna or to the masterminds, the great spirits, and the god-knowers, god-doers, god-lovers, who can live in God and for God and do their work joyfully for Him in the world. This is true, but at the same time, the Gita declares that all can, if they will, even to the lowest and sinfuls among men, enter into the path of Yoga. It has been contended that what is needed is the decisive turn; there must be an abiding faith in the Spirit, a sincere and insistent will to live in the Divine, to be self one with Him and in Nature. For if there is hope for the human being, why should not there be hope for humanity?

It may, again, be argued that the highest message of the Gita is relevant only to the crisis of the individual, but what we are confronting today is a greater and deeper crisis not merely for the individuals but for the entire collectively of the human race. There is validity and force in this argument, but it can be replied that the Gita gives the central clue although in its cryptic end it is reticent about the implications of that clue. In any case, the Gita is not the last word of the Vedic tradition and the Vedic tradition has continuously striven to grow more and more on those lines by which larger and larger sections of people, more and more gradations of humanity can be embraced and uplifted. If we examine the tradition with deeper insight, we shall find that there were three distinct stages in the development of the tradition. The first stage belongs to the Vedic age proper; the second stage was marked by Purano-Tantric age, and the third stage was that of the Bhakti age, which on account of various factors, could not complete its full curve. It was arrested, and India became renascent in the 19^{th} Century, the threads of the third stage were taken up rapidly, and we are already in the next stage of development where we find a newly awakened endeavour capable of meeting the challenges not only of the country but even those of the crisis of the entire humanity.

In the Vedic age, while the loftiest spiritual experiences were reserved for the initiates, the external religion was provided for the unripe which, however, prepared the physical mind of the masses turn to the deeper resources of knowledge. In the Purano-Tantric age, the heights of the Veda and the Upanishads were not surpassed but depths were further deepened and subtleties further subtleties and methods were discovered and developed whereby not only the physical mind but even the inner mind, inner vital, and larger subliminal consciousness of people was prepared. This enabled larger sections of people to enter into the possibility of a more generalised spiritual life. This is the reason why Indian masses of people have become accustomed to respond more readily to the spiritual aim and practice. When we come to the third stage, we find that the greatest leaders, the greatest saints and bhaktas developed a larger synthesis that could facilitate both the outer and inner life, not only of individuals but even of larger collectivities, to participate in a more generalised spiritual life. Indeed, spiritual solution, and no human crisis of a great magnitude or of the kind that we are facing today can be met without taking recourses to the solution, although lesser solutions might seem to resolve temporarily a part of the problem or of the crisis at the physical, or vital or mental levels. But the question as to how larger humanily can be prepared and how spiritual solutions can be presented at the collective level has also been engaging the tradition, and we have in the renascent India a clearer diagnosis of the contemporary collective crisis and also a radical solution, which can be applied, if so willed, on a very vast scale for the deliverance of humanity.

The renascent spirituality of India from Maharshi Dayananda Saraswati to Sri Ramakrishna and Swami Vivekananda and to Sri Aurobindo has two important concerns: The First concern is to stress dynamic spirituality as opposed to ascetic spirituality which limits itself only to the conquest of the spirit at the cost of the utility of the life. The second concern of this spirituality is not merely to provide paths of individual salvation but to build up paths of collective salvation. This spirit is manifest in one of the remarkable passages in a letter of Swami Vivekananda, where he writes as follows:

"I have lost all wish for my salvation, may I be born again and again and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum-total of all souls,--and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species is the special object of my worship. He is the high and low, the saint and the sinner, the god and the worm,

Him worship, the visible, the knowable, the real, the omnipresent; break all other idols. In whom, there is neither past life nor future birth, nor going nor coming, in whom we always have been and always will be one, Him worship; break all other idols.''

When we come to Sri Aurobindo, we have a radical turning and even a new departure towards collective realisation, collective liberation and collective perfection. In this new departure, there is a new synthesis based on a new discovery. This synthesis takes into account not only all the orthodox Vedantins of different schools and Tantra and the adherents of the theistic religions of the past and the present as also Buddhism and Jainism and even the vast and catholic teachings of the Gita and the loftiest spiritual knowledge of the Veda and Upanishads, but also the new material that is flowing into the present day, including the potent though limited revelations of modern knowledge and seeking, Basing itself on the past synthesis of the Veda, of the Upanishad, of the Gita, of the Tantras, the synthesis effected by Sri Aurobindo proposes to meet squarely the vast and all-embracing crisis of today's humanity. This synthesis recovers the Vedic knowledge of the Supermind, of the *Vedic Satyam, ritam and brihat,*--of the truth, the right and the vast,-- but what is new is that it scales the greater and greater heights of the Supermind; and, as Sri Aurobindo explains, this synthesis aims at the bringing down on the physical earth the supramental knowledge and power by means of which alone the crisis of today can be met and resolved. The Vedic method of ascent and descent,-- ascent to the higher levels of consciousness and descent of those levels of higher consciousness on lower levels of consciousness has been given by Sri Aurobindo a new aim. As Sri Aurobindo points out, the object of his synthesis of Yoga is not an individual achievement of divine realisation for the sake of the individual, but something to be gained for the earth--consciousness here, a cosmic, not solely a supracosmic achievement.

The latest message of India, as expressed through Sri Aurobindo, is that of the application of the knowledge of the ascent to and descent of the supramental to the integrality of our life on the earth. The present crisis of humanity arises from the pervasive sweep and churning of all aspects of life in their simultaneous demands and their resultant conflicts. As Sri Aurobindo points out, humanity has, on the one hand, exhausted major potentialities of the reason, its highest power, and on the other hand, the burning appetites of the subconscious have begun to arrive irresistibly on the surface. The curve of the human reason has essentially come to an end and it is found

that the highest reason cannot discover that light by which humanity can meet the invasion of the unreason and of the subconscient and the inconscient and build a world of peace and harmony. A stage has been reached where the boundaries of human faculties have to be broken so that a new humanity or super-humanity can be built. The present crisis of humanity is therefore, termed by Sri Aurobindo as ''evolutionary crisis''. If life has evolved in matter, and mind has evolved in life, it is now for the supermind to evolve in mind. It is this birth of the supermind that is necessitated by the contemporary crisis, and Sri Aurobindo has explained in his voluminous writings how the needed action of the supermind has not only been conceived but also experimented upon victoriously. If humanity consents to be spiritualised, says Sri Aurobindo, the supremental solution can now be given to the entire humanity.

The relevance of this great work is obvious. It invites us all to undertake the task of an inner exploration and inner and outer transformation. If we are developed, we are called upon to develop still further, if not yet sufficient developed, the necessary help can come, if we choose to receive it. And what is to be developed and received is not some new dogma or some ritualistic adherence to one belief or the other. The new message is the message of knowledge which can be experimented upon, verified and for the production of concrete results. India of today, however eclipsed it may be in many respects, and however formidable be its weakness and problems,- still stands out with a Word and a power, which can, if heard and utilised, deliver herself and humanity from the crisis through which they are passing today.

We seem to hear again that great message of the Veda:

Manurbhava janayā daivyam janam

And

Saṁgacchadhvaṁ saṁvadadhvaṁ sam vo manāṁsi jānatām

But we hear today this message with a greater potency and a greater uplifting force.

The word Ātman in the Ṛgveda

T.Y. Elizarenkova

Ātman-, the supreme principle of individual existence (''soul''), opposed to brahman, the supreme objective reality, is one of the capital notions in the religious system of Hinduism. Before this opposition was established in the Upaniṣads, both the words had a long history of semantic and frmal development the beginning of which (like all the other beginnings) is found in the Ṛgveda (RV).

This paper deals with the analysis of functions of the word *ātman-* in the Ṛgveda. It is based on the general ideas expressed by L. Renou in his article ''On the word *ātman-*'' (Renou 1952- where the history of this word in the Vedic period is traced) and presents an effort to give a synchronic description of the usage of *ātman-* in the most archaic linguistic system of the Old Indian language.

Ātman- in the RV is a substantive of masculine gender used only in the singular. The word is of Indo-European origin, connected with the Old Saxon *athum*, German *Atem* ''breath'' (Mayrhofer EWA I, 164). It is a practically it is represented by two variants, regarded by the dictionaries as to separate words: *ātman-* and *tman-* (e.g., Bohtlingk. I, 167 and III, 45). Historically the type of vowel alternation: ā/ø which is not very frequent in Vedic takes place here (Kuiper 1942, 19f.) and the paradigm of *ātman-* is a reflection of an Indo-European accentually mobile paradigm: *$*eh_1t$-mo(n)-* D.sg. *$*h_1t$-men-ei* (Mayrhofer ib.) As to its meanings, they are to a considerable degree distributed between the two stems, and within the limits of this distribution among separate cases.

There is a strong tendency to complementary distribution between the paradigms of *ātman-* and *tman-*: the former one is represented mainly by direct cases: N. and Acc., while the latter one consists almost exclusively of the indirect ones (first of all of the I. sg.). Besides, the forms of *tman-* are inclined to be used adverbially, with out any differences of nominal grammatical categories.

Ātman- is used 22 times in the hyms of the RV as an independent word. 4 times as a member of compound words (Lubotsky I, 247-248). There exists also an adjective

derived from *ātman- ātmanvant-* "possessing *ātman-*" which is used 3 times. *Ātman-* is a word that belongs mostly to the recent part of the RV: out of the 22 occurrences 13 are found in maṇḍals I and X, only twice it is used in a "family" maṇḍala (VII, 87,2 and VII, 101, 6), the rest belonging to maṇḍala IX - 4 times and VIII- 1time. The variant *tman-* is much more frequent, it is found 77 times in various parts of the text (Lubotsky I, 607-608). There exists also a feminine stem *tmanī-* found twice in the later part of the text in the I. case *tmanyā* (I, 188, 10 and X, 110, 10).

According to Renou (ib. 151), "the word *ātman-* denotes something which is at the base of the "animated" character of living beings (or, what come to the same thing from the Vedic point of view, of beings which are for us inert, but are conceived of as living)". A detailed description of its meanings in the RV is given by Grassmann in his dictionary of this samhitā: 1) Hauch; 2) Athem, Odem, Lebenshauch; 3) Lebensgeist, Lebensgeist, Lebensprincip; 4) vom Geiste der Krankheit (*yakṣmasya*) wird es einmal gebraucht; 5) der lebendige Leib, als Einheit aufgefasst (Grassmann 175). Only the meanings "person" and "self", which are very close to that of a reflexive pronoun are missing here, whereas they are mentioned in other Sanskrit dictionaries (Bohtlingk I, 167; Monier-Williams 135). It should be said that the reflexive meaning occupies a peripheral place in the semantic volume of *ātman-*, while it is the first meaning of the variant *tman-*.

The paradigm of *ātman-* consists of the following cases in the singular: N. -15 times, Acc. -4, Abl. -2, L. -1, thus the N. being the most frequent of cases. The usual function of the N., as it is well known, is that of the subject of a sentence coordinated with the verbal predicate. But the situation with *ātman-* is different. Only 3 times out of 15 it is connected with a finite form of the verb. These are the following passages.

I, 162, 20: *mā tvā tapat priya ātmāpiyantam | mā svadhitis tanva ā tiṣṭhipat te* "Let not your dear soul burn you as you go away. Let not the axe do lasting harm to your body" (O'Flaherty 91). This is addressed to the sacrificial horse, who should not be sad parting with his life. Renou in his comments notices: "Noter *ātman-* en regard de *tanū*, le premier etant attaint moralement, le second attaint physiquement" (Renou EVP XVI, 87).

X, 16, 3: *sūryaṃ cakṣur gachatu vātam ātmā* "May your eye go to the sun, your life's breath to the wind" (O'Flaherty 49). These words are said in a funeral hymn to a dead man whose body is cremated by Agni, and who is said to go into the

three worlds. O'Flaherty is of the opinion: ''Indeed, it seems to be the body, not the soul of the dead man that Agni is asked tolead to heaven, to Yama, to the fathers, and to the gods, the body that is the focus ofthe entire hymn'' (ib. 48). And Geldner 3, 147). Important is also the connection of *ātman-* with *vāta-* which testifies to the meaning of physical breathing. X,97,11:

yad imā vājayann aham
oṣadhīr hasta ādadhe|
ātmā yakṣmasya nasyati
purā jīvagṛbho yathā||

''When I take these plants in my hand, yearning for the victory prize, the life of the disease vanishes, as if before a hunter grasping at his life'' (O'Flaherty 285-286).

This is a verse from a laudation of the healing plants, and the word *ātman-* is used here as a synonym of *jīva-* -Geldner tanslates *ātman-* as ''Lebensgeist'' (Geldner 3,307).

All the three passages speak for the fact that ātman- is something that is situated inside of his subject, be it a horse, a man or a disease. It can burn or torment his subject from inside, can go outside by itself or be forced to do it.

The rest of the ocurrences of *ātman-* in the N. are found only in sentences without predicates, expressed by a finite form of a verb. It may be a sentence with an elided link-verb. E.g., I, 115, 1: *sūrya ātmā jagatas tasthṣaś ca* ''The Sun (is) the vital breath of what moves and what is still'' (the same formula is in VII, 101, 6); VIII, 3, 24: *ātmā pitus tanūr vāsa / ojodā abhyañjanam* ''Food (is) the soul, clothes the body, unguent is granting power'', where the opposition of soul and body takes place; X, 107, 7: *dakṣiṇānnaṃ vanute yo na ātmā* ''Dakṣiṇā obtains food which (is) our soul'' (or ''vital breath''); I, 164, 4: *bhūmyā asur asṛg ātmā kva svit* ''Where (was) the vital strength of the earth, blood and soul?''.

The N. case of *ātman-* is used in the predicative function. E.g., IX, 2,10:

goṣā indo nṛṣā asy aśvaṣā vājasā uta|
ātmā yajñasya pūrvyaḥ||

''You are gaining cows, O drop (of Soma), gaining men, gaining horses and gaining prizes. You are the ancient essence of the sacrifice''; IX, 85, 3: *ātmendrasya*

bhavasi dhāsir uttamaḥ ''You are the vital principle of Indra, the supreme nourishment''.

It should not escape one's attention that *ātman-* is three times identified with nourishment: *pitu-* (VII, 101, 6), *anna-* (X, 107, 7) and *dhāsi-* (IX, 85, 8). which gives grounds to suppose that the ''soul'', ''living principle'' was regarded as something physical material, closely connected with the body.

The N. case of *ātman-* is used as an apposition to the subject, which is characteristic ofthe style of the hymns (Elizarenkova 1995, 203 f.). E.g., VII, 87, 2: *ātmā te vāto raja ā navīnot* ''The wind, your breath howled mightily through the space'' (about Varuṇa); IX, 6, 8: *ātmā yajñasya raṃhyā | suṣvānaḥ pavate sutaḥ* ''Essence of the sacrifice, well pressed with rapidity, Soma is clarifying''; X, 168, 4: *ātmā devānām bhuvanasya garbho | yathāvaśaṃ carati deva eṣaḥ* ''Breath of the gods. embryo of the universe, this god wanders wherever he pleases'' (O'Flaherty 176) about Vāta).

This case is also found in comparisons which are usually elliptical. E.g., I, 34, 7: *tisro nāsatyā rathyā parāvata | ātmeva vātaḥ svasarāṇi gachatam* ''O Nāsatyas-charioteers, come through three distances to the pastures like the wind!''; I, 73, 2: *purupraśasto amatir na satya | ātmeva śevo didhiṣāyyo bhūt* ''The one who is much extolled, who is real like the image (of the sun), precious like his own self (for a person), he should be gained!'' (about Agni).

The analysis ofthe functioning of *ātman-* in the N. case in the RV shows that one cannot be certain in answering the question: what is *ātman-* doing in the RV. It simply exists inside of his subject. It seems to be connected with thebody, being sometimes identified with food, and atthe same time it has the nature ofthe wind (I, 34, 7; VII, 87, 2; X, 16, 3; X, 168, 4).

The Acc. case of *ātman-* is found 4 times. It is governed by the verbs *jñā-* ''to know'', ''to comprehend''; *arc* -- ''to praise, sing, honour''; *san*-- ''to gain, acquire''. E.g. I, 163,6: *ātmā- naṃ te manasārād ajānām* ''I have comprehended your essence from afar by my thought'' (about a deified horse) --Geldner translates it: ''dein eigenes Selbst'' (Geldner 1, 226); X, 92, 13: ātmānaṃ vasyo abhi vātam arcata ''Praise the wind, breath (of the gods), so that (things may became) better (for us)![1]'' -again with

1. Commenting on this passage Renou says: L'un des exemples les plus nets pour confirmer le sens premier d'ātman (Renou EVP IV, 126).

the identification of *ātman-* with the wind; X, 97, 4: *saneyam aśvaṃ gaṃ vāsa* | *ātmānaṃ tava pūruṇa* "Let me win a horse, a cow, a robe -- and your very life, O man" (O'Flaherty 285) (the words of the curer in thehymn to the healing plants); X, 97, 8: ... *[ś]uṣmā oṣadhīnāṃ* | .. *dhanaṃ saniṣyantīnām* | *ātmānaṃ tava pūruṣa* "..the powers of the plants that will win wealth -- and your life, O man" (ib.) (the last two examples containing the same formula). In all these examples *ātman-* is an abstract notion that can be understood, gained, and that should be praised.

The Abl. case of *ātman-* is testified twice in the two last verses o a hymn the aim of which is to remove the illness called *yakṣmā*[1] from a sick man -- X, 163, 5 and 6. Verse 6, for instance, reads as following:

> *añgād-añgād lomno-lomno jātam parvaṇi-parvaṇi* |
> *yakṣmaṃ sarvasmād ātmanas tam idaṃ vi vṛhāmi te* ||

"From every limb, from every hair, fromt the entire body, I tear away for you this yakṣma born in every joint" (Zysk 108). A similar enumeration of various parts of the body as opposed to the whole body, *ātman-*, takes place in verse 5.

Once *ātman-* is found in the L. case - IX, 113, 1: *śaryaṇāvati somam* | *indraḥ pibatu vṛtrahā* | *balaṃ dadhāna ātmani* "Let Indra, the killer of Vṛtra, drink Soma in Śaryaṇāvat gathering his strength within himself.." The meaning of *ātman-* in this context is that of a reflexive pronoun.

The analysis of the lexical meanings of *ātman-* represented by various cases gives a scale of meanings, beginning with "breath", "soul" and ending with "body". THus, the concept of soul was not strictly separated from the physical substance - they were linked together by a continuous chain of lexical shades.

It should not escape one's attention that the G. case (which in general, is a frequent one) is missing in the paradigm of *ātman-*. As the concept "which is at the base of the "animated" character of living beings" (Renou), *ātman-* stands by itself, and is not characterized by any other notions. At the same time it takes part in G. constructions as its governing member: *ātmā jagatas tasthuṣaś ca* (I, 115, 1; VII, 101, 6) "the vital breath of what moves and what is still"; *ātmā yajñasya* (IX, 2, 10; IX, 6, 8) "the essence of the sacrifice"; *ātmendrasya* (IX, 85, 3) "the vital principle of Indra"; *ātmā yakṣmasya* (X, 97, 11) "the life of te disease"; *ātmā devānām* (X, 168,

1. According to Zysk, it is tuberculosis or consumption (Zysk, 12f.).

4) ''breath of the gods''; *ātmānaṃ tava pūruṣa* (X, 97, 4 and 8) ''your life, O man''. The list of adjectival attributes to *ātman-* is rather short: *śeva* - ''precious''; *priya* -- ''dear'' (and ''one's own''); *pūrvya* -- ''ancient''; *sarva* - ''whole''.

Ātman- is also used as a member of two compound words, both being adjectives: *ātmadā* -- ''giving life'' and *śatātman* -- ''having hundred lives''. The first one is found only once in a cosmogonic hymn addressed to an unknown god (*ka* - ''who?''). X, 121, 2: *ya ātmadā baladā yasya viśva* | *upāsate praśiṣaṃ yasya devāḥ* ''He who gives life, who gives strength, whose command all the gods, his own, obey...'' (O'Flaherty 27). The second one is testified three times. IX, 98, 4: *indo sahasriṇaṃ rayiṃ* | *śatātmānaṃ vivāsasi* ''O drop (of Soma), you want to gain a treasure, consisting of thousand (different objects), possessing hundred lives''. This is the interpretation of Geldner: ''der hundert Leben hat'' (Geldner 3, 102). But Renou understands it in a somewhat different way: ''consistant en cent etres-animes'' (Renou EVP IX, 52), and explains it in his comment: ''Ici, il s'agit de la richesse consistant en *vīra's*, le *vīravantaṃ rayim*, passim''.

The two other examples are found in the most recent parts of the text. I, 149, 3: *sūro na rurukvāñ chatātmā* ''... shining like the sun, possessing hundred lives''. It is said about Agni. Geldner's translation is ''mit hundertfachem Leben'' (Geldner 1, 207), that of Renou: ''doue de cent principes-animes'' (Renou EVP XII, 39). X, 33, 9: *na devānām ati vratam* | *śatātmā cana jīvati* ''No one lives beyond te decree of the gods, not even if he has a hundred souls'' (O'Flaherty, 65). Geldner's translation seems to suit more to this context: ''auch wenner hundert Leben hatte'' (Geldner 3, 183). Renou's comment is in accordance with his general views: ''(un mortel) qui disposerait (meme) de cents principes - vitaux'' (Renou EVP IX, 111).

No matter how to understand the meaning of *ātman-* --*ātmanvant-* ''animated'' which is found three times in the hymns. Once it is an attribute to the cloud --IX, 74, 4: *ātmanvan nabho duhyate ghṛtam paya[ḥ]* ''The animated cloud is yielding clarified butter (and) milk'' (about Soma). The two other occurrences belong to the Aśvin-myth and their animated ships. I, 182, 5: *yuvam etaṃ cakrathuḥ sindhuṣu plavam* | *ātmanvantam pakṣiṇaṃ taugryāya kam* ''You made this animated winged ship amid the streams for the son of Tugra''; I, 116, 3: *tam ūhathur naubhir ātmanvatībhir* ... ''You brought him back ... in ships that were alive .... '' (O'Flaherty, 182). These contexts show that ātman-'functioning as an underlying word means ''life''.

If one wants to establish the meaning of a word in a certain text, the investigation of its paradigm, of characteristic syntactic structures and derivational models is, so to say, an inner analysis which is necessary, but not enough. It should be supplemented by an ''outer'' analysis - the investigation of the semantic field to which this word belongs so as to draw the lines of demarcation between the synonyms. Renou begins his description with this procedure, saying that *ātman-* in the RV is akin to two terms: *asu-* amd [rāṇa-. Both are ''the vital breath'', prāṇa in the proper and so to say physiological sense; *asu* in clear connection with death and the beyond, and at times approaching the notion of ''psyche'' (Renou 1952, 151).

The comparison with *prāṇa-* is the most obvious one. *Prāṇa-* which is found in the hymns 5 times (4 times in the recent part of the text) Lubotsky II, 947-948) is explained by its etymology, being derived from the verbal root *an-* ''to breathe'' with the prefix *pra*. The meaning is ''breath'' in general and ''expiration''. Once this etymology is played upon by the Ṛṣi --X, 189, 2: *antaś carati rocanā | asya prāṇād apānatī* ''She is moving between the two luminous spaces, inhaling (life) from his expiration''. Renou comments that Uṣas (she) and Sūrya (he) are regarded here as the total respiration of the world (Renou EVP XV, 13). In the Puruṣa-sūkta prāṇa- is mentioned in the same list with other parts of the body, like the eye (*cakṣu-*) and the mouth (*mukha-*). It says in X, 90, 13: *prāṇād vāyur ajāyata* ''The wind was born from his breath''. Thus, similar to *ātman- prāṇa-* is correlated with the wind.

As to *asu*-the situation here is much more complicated. It is a word which is not frequent in the hymns, found only 10 times used independanly (only once in a family maṇḍala, and the rest in the recent maṇḍalas I and X). Besides it is found as a member of compounds *asunīti-* f. ''sending off of the existence (to the other world)'' also personified, and *asutṛp-* adj. ''taking away the existence'' (Lubotsky I, 181). Renou takes asu- for one of the deniminations of ''the vital breath'' (Renou 1952, 151). This is the meaning given in the St. Petersburg dictionary: ''Lebenshauch, Leben'' (Bohtlingk 1, 150), as well as by Monier-Williams: ''breath, life'' (Monier-Williams 121). And only in Grassmann's dictionary the meaning ''breath'' is missing, and the main meaning of *asu-* is ''Leben'' (the word *asu-* being derived from the root as- ''to exist'') (Grassmann 155).

Much later Schlerath argued in an article in favour of this latter viewpoint, basing on the material of *asu* in the RV and *ahu-* im RV/AV nicht ''Lebensodem, Orenda''

bedeutet, sonder "Leben, Existenz, individuelle Existenz (auch nach dem Tode)". Alles spricht fur Ableitung aus *as*-, nichts fur Ableitung aus *an*-" (Schlerath 1968, 150). Mayrhofer in his etymological dictionary accepts Schlerath's interpretation (Mayrhofer EWA I, 147).

As *ātman*- is treated in the RV as the vital breath, vital principle, it is semantically very close to *asu*-, denoting life and individual existence. The two words are synonymous in this meaning, but some differences between the synonyms can also be traced in the hymns. It was noticed both by Renou and by Schlerath that *asu*- is correlated to death. Existence denoted by *asu*- can also last after death. Cp. X, 12, 4: *ahā yad dyāvo sunītim ayan | madhvā no atra pitarā śiśītām* "When (our) days, days and nights go to the other world, let our two parents charpen then our (poetical vision) with the help of the sweet (Soma)[1]". Commenting on these lines, Renou says: "*asunīti*-expression typique du Livre X, notamment dans la breve saṃhitā mortuaire-equivaut a "mort" (avec idee latente d'un autre monde" (Renou EVP XIV, 72). *Ātman*- in contradistinction to *asu*- is nt connected with death in any way.

Ātman- is situated inside its subject, while *asu*- is a state which can be entered by the subject. Cp. X, 12, 1: ... *devo yan martān yajathāya kṛṇvan | sīdad dhotā pratyañ svam asuṃ yan* "...when the god making the mortals sacrifice, takes his place as hotar, coming into the state of existence which is proper to him". The god Agni is meant here, who becomes a hotar again after a period, when he was smoldering under the ashes. Renou translates it: "retournant (ainsi) vers son proper etre-vital" (Renou EVP XIV, 9).

Though *ātman*- in some contexts is opposed to *tanū*- "body" (VIII, 3, 24; I, 162, 20), there are cases, when *ātman*- is denoting the body and not the soul (X, 163, 5 and 6, where *yakṣma*- is expelled from *ātman*- "the body" in the Abl. case). Besides, the meaning of a reflexive pronoun which is found in the L. case of *ātman*- (IX, 113, 1: *balaṃ dadhāna ātmani*) is rather close to that of the body:[2]. The concept of *asu*- is not correlated in a strict sense to the body.

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1. The translation follows in general Renou's interpretation of this passage (Renou EVP XIV, 9).
2. Some considerations about the mutual relations of tanū- and ātman- see (T. Elizarenkova, 2003).

The variant of the stem *tman-* is found in the text as an independent word 77 times in all the maṇḍalas (Lubotsky I, 607-608). It is also used like *ātman-* only in the singular. Its paradigm consists almost exclusively of indirect cases - the Acc. is found only once. The I. case is the most frequent one - it is used 63 times, the rest are the L. -7 times and the D. -6 times. Besides, there exists a stem with a feminine ending *tmanī-* which is used twice. Thus, there exists an evident complementary distribution between the two variants of the stem: *ātman-* direct cases, *tman-* indirect ones. It is broken by a single occurrence of the Acc. case from the stem *tman-* --I, 63, 8: *tvaṃ* ..I *iṣam ... pīpayaḥ* ...I *yayā śūra praty asmabhyaṃ yaṃsi* I *tmanam ūrjaṃ na viśvadha kṣaradhyai* "You made swell the refreshment, by means of which you, O hero, bestow on us vigour (which is your) apanage, so that it may stream in all directions"[1]. One can understand here *tmanam-* as the characteristic feature of Indra, the essence of his nature. This way, *tman-* is used here in the meaning of *ātman-*, from which it is formally differentiated only by the short a of the stem vowel.

The lexical meaning of all the indirect cases of *tman-* is largely that of a reflexive pronoun based on the notion of "person" (Renou, 1952, 153). Renou notices that these are weak reflexives: "by itself"; "in one's own", and that they fall to the level of particles (ib.).

Grassmann notes that the singular of *tman-* can be correlated to all the grammatical numbers of the corresponding substantive. E.g. III, 3, 10: *agne tā viśvā paribhūr asi tmanā* "O Agni, you envelop by yourself all these (things)" (or "by your person"); IX, 102, 7: I I *yahvī ṛtasya mātarā* " Two young women, mothers of the Cosmic Law, (rush) to (him) in their own persons"; VII, 34, 6: *tmanā samatsu hinota yajñaṃ* "Hurry yourselves the sacrifice in the contests!". That means that *tman-* does not express the grammatical category of number.

The same can be said about the grammatical category of gender. Froms of *tman-* with the inflexion of the masculine-neutral type can be correlated tothe substantives ofthe feminine gender. E.g., VII, 84, 1: *pra vāṃ ghṛtācī bāhvor dadhānā / pari tmanā viṣurūpā jigāti* "(The sacrificial spoon [f.]) full of ghee; which (we) are holding in our hands, is moving round you by itself, acquiring various forms" (to Indra and Varuṇa) - cp. with V, 15, 4, where the subject is Agni: *pari tmanā viṣurūpo jigāsi* "You are moving around by yourself".

1. The translation follows Renou's interpretation (Renou EVP XVII, 27).

The two occurrences of the I. sg. *tmanyā* fromt he feminine stem *tmanī-* are found in similar contexts in the 10th verse of the āprī hymns which is addressed to the sacrificial pole vanaspati- (this substantive being of the masculine gender). I, 188, 10: *upa tmanyā vanaspate | pātho devebhyaḥ sṛja* ''O great tree, you should by yourself let (the sacrificial animal) go under the guard to the gods!'' The other passage X, 110, 10 is very close to this one.

The ability of the stem *tman-* to express the grammatical category of case is rather limited. The single occurrence of the Acc. case of *tman-* does express the usual meaning of this case grammeme - that of the direct object governed by a transitive verb (see p. 13).

The most frequent I. case (63 times) has usually the meaning of a reflexive pronoun of various lexical shades, which are indistinct and bordering with the meaning ''person''. Sometimes they lose their pronominal status, becoming adverbs (like *svayam*) or particles. Still there are some contexts which give grounds to trace the meanings of instumentality, agency and the like of the form *tmanā*, but they are rather vague. E.g., IV, 53, 5: *tribhir vratair abhi no rakṣati tmanā* ''He protects us by himself with his three decrees'' (about Agni). Geldner translates it: ''in eigner Person'' (Geldner 1, 484), Renou: de luimeme'' (Renou EVP, XV, 21). But more often the meaning of the I. case is not at all evident. E.g., I. 54, 4: *-ava tmanā dhṛṣatā śambaram bhinat* ''You yourself have boldly split Shambara''. II, 25, 2: *gobhī rayim paprathad bodhati tmanā* '' expanded his riches by means of cows: (thus) he attends to himself'; VIII, 84,3: *rakṣā tokam uta tmanā* ''Protect (our) offspring and also ourselves!'' etc.

The L. case is represented bytwo forms: *tman* at the end of a pāda, and *tmani* in other positions. Not a single one out of the 7 testified forms (*tman* -5 times and *tmani* -2) expresses the meaning of this case grammeme: sphere where the action takes place, or place of destination with the verbs of movement. Forms of the L. case of *tman-* have practically the same meanings as those with the inflexion of the I. case. E.g., IV, 4, 9: *iha tvā bhūry ā cared upa tman* ''He should take much care of you here himself''; IV, 29, 4: *upa tmani dadhāno dhury āsūn | sahasrāṇi śatāni vajrabāhuḥ* ''(When) he who wields the thunderbolt in his hand himself (was) yoking swift horses to the pole - thousands, hundreds''.

Only forms with the inflexion of the D. case possess the meaning of this grammeme - they express the person for whose advantage the action takes place. All

the 6 occurences of the D. sg. *tmane* are used in opposition with *tanayāya or tokāya* - the poet asks the deity to do something ''for our offspring and for ourselves''. E.g., I, 114, 6: *tmane tokāya tanayāya mṛla* ''Have mercy on ourselves, on (our) children and grandchildren!'' (to Rudra); VII, 62, 6 (= VII, 63, 6): *nū mitro varuṇo Aryamā nas | tmane tokāya varivo dadhantu* ''So, let Mitra, Varuṇa, Aryaman grant wide space on ourselves and on (our) offspring!''. A similar situation is found in the rest of examples (I, 183, 3 = VI, 49, 5; I, 184, 5).

The loss of the reflexive meaning and transition to the meaning of adverbs, particles (or other emphatic devices) concerns indiscriminately forms with the inflexion of the I. and L. cases. Cp. *iva tmanā* in III, 9, 5,: *sasṛvāṃsam iva tmanā- | agnim itthā tirohitam | ainaṃ nayan mātarisvā parāvato* .. ''Agni who had run away as if deliberately, (who had been hidden that way - Mātariśvan brought him from afar'' (or ''as if by himself'') and *iva tman* in IX, 88, 3: *viśvavāro draviṇodā iva tman- | pūṣeva dhījavano 'si soma* ''Having all the treasures like a real Draviṇodas, you are like Pūṣan, inciter of poetical thoughts, o Soma''. Renou translates it: ''Draviṇodas en personee'' (Renou EVP IX, 38).

One can say, drawing the conclusion, that the stem *tman-* distinguishes practically two cases: the D. case and the non- D. case, represented by two variants with the inflexion either of the I. or of the L. case, both expressing the meaning of a reflexive pronoun. The single form of the Acc. case with the typical meaning of this grammeme makes an exception.

There is one occurrence of a compound word with *tman- -- purutman-* ''having various existences'', an epithet of Indra in VIII, 2, 38: ... *śravaskāmam purutmānam | kaṇvāso gāta vājinam* ''O Kaṇvas, sing the one who is fond of fame, who has various existences, the victorious one!''. The stem *tman-* as member of this compound has the lexical meaning of *ātman*.

This way the word *ātman- | tman-* distinguishes itself in the RV in many respects. It is by the existence of two variants of the stem, reflecting an ancient type of vowel alternation, and functioning as two separate words; by the difference in their ability to express the grammatical categories; by the distribution of lexical meanings between them.

Unusual is also the further history of this word in the development of the Indo-Aryan languages. The variant *tman-* has almost disappeared after the RV, and, as

Renou says, it is very probable that before disappearing, it has transferred its meanings ''person'' and that of a reflexive pronoun to *ātman-* (Renou 1952, 153). As a result of this development, tadbhava words in the New Indo-Aryan languages that originate from *ātman-* are pronouns like the Hindi *āp* ''you'' (politely) (Turner 1966, 51). At the same time ātman- opposed to brahman[1] -- as a tatsama word, that is a borrowing from Sanskrit, became a denomination of one of the central concepts of all the Indian schools of philosophy.

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1. It should be said that the two words *ātman-* and *brahman-* are not correlated to each other in any way in the RV, and *brahman-* in the hymns denotes sacred speech, spell etc.

The Vedic Tradition of Knowledge and World Civilization

Prof. Indra Nath Choudhuri

Allow me to recreate imaginatively the primeval forests where our civilization had its birth where in the forest hermitage the seers, the risis with their *Daivi Vak*, divine speech invoked the gods and prayed that they may achieve all that is pleasant महे रणाय चक्षसे symbolically means as Sayana says all that is perfect knowledge and also requested *Agni* that he may endow them with intellect तया माम् अद्यमेधयह अग्ने मे धाविनम् कुरू.

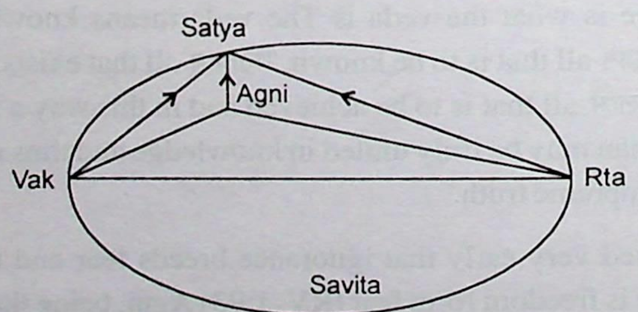
In that forest surrounding when the intellect perceives the truth then a new quest starts as how to acquire the transcendental, knowledge of Brahman. Agni is invoked because he signifies truth or knowledge who with Angirasas bursts the fortress of ignorance. He is the leader teacher अग्निमीळे पुरोहितम्. Agni is the one who responds to the question and questions are many which are asked on different topics and the refrain says, ''Why this, may I know o Earth and Heaven? Which is the truth? Throughout the Veda, specially the Rgveda, There is a constant questioning and unremitting search for answers made by men who try to understand what goes on around them (Rv. 1:161). This urge, this eagernmess, this quest for knowledge, for all kind of knowledge is what the veda is The veda means knowledge and the root meaning of विद् is ज्ञान all that is to he known, सत्तायाम् all that exists, विचारणे all that can he thought of and लाभे all that is to be achieved and in this way a field of knowledge is created so that man may be truly united in knowledge and thus realise one's self in the all-pervading supreme truth.

Man realized very early that ignorance breeds fear and the Veda says that truth or knowledge is freedom form fear (RV. 1:93) Agni, being the universal concept of energy and power is explicitly called a Dharamrtasya (धारामृतस्य) ie stream of fountain of transcendental truth (RV. 1.67.7) the inventor of brilliant speech (2.94), शुक्रस्य वचसो मनोता, he opens the thoughts of the poet (4.11.3). He is the light of the world (4.6.9), as well as the internal light illumining poets and sages, The poet describes the god as

Omniscient (विश्वाविद्), Very able (सुदक्ष), Agni is ''knowing'' (विदुषे) and hence Jatavedah (जातवेद:) the all knower enlightens and gives knowledge and above all he gives the power of discrimination because he is the great purifier of matter concrete and abstract. Agni turns the material into ideas, concepts and knowledge, so it is said that Agni, separates what was mixed.

In the epistomological structure of the veda Agni resides on the top who is invoked for blessing so that we attain to perfect understanding (RV VII, 3, 10) On one side of Agni signifying ideas, concepts and knowledge there is Rta, the knowledge of the realities of the physical world. It is based on the principle that order reigns supreme and is expressed by the statement of laws, on which scientific theories were later based and further developed. On the other side stays Vak; intelligible speech, a fact very important for the transfer of knowledge and for expressing thoughts, Brhaspati sends Vak out first (RV X. 71.1) वृहस्पते, प्रथमं वाचो अग्रं यत् प्रैरत. In this way the vedic tradition of knowledge evolves with universal concepts of energy and power, cosonic order and precise and correct communication. These three basic concepts, Agni, Rta and Vak denote the concept of material and intellectual or spiritual understanding and they are all encompassed by savita, the Venerable luminosity who inspires our intellect धियो यो न: प्रचोदयात् and who according to Tagore is the epitome of all the vedas Agni, Rta and Vak surrounded by Savita are finally programmed to reveal Satya, The ultimate reality (एकं सत्) which is the ground and essence of all existence, empirical and absolute.

The following diagram explains this epistomological structure of the vedas:



Does this mean that the Vedic tradition of knowledge is primarily concerned with transcendental knowledge, Sayana, the famous Veda Bhasyakara has emphatically said that the veda is that by which the means of obtaining the transcendental goal of man is known.

According to Upanisads there are two kinds of knowledge-Para and Apara, Apara is the practical and material knowledge and also the knowledge of spirituality in the form of assemblage of words and para is which beyond practical knowledge where you through me taphysical approach realise the self. Narada Sanat Kumar dialogue of the Chandogya Upaniṣad explains it well. Narada learnt all the vedas and various sciences and arts and became मंत्रविद् yet he was frustrated and could see the end of the frustrated and could see the end of the frustration only after attaining the knowledge of self and thus became ब्रह्मविद् at the feet of Sanat Kumar when the self is identified with the supreme, which is a stage where all other knowledge is eliminated- that is true knowledge Sayana has asserted ''Through all the Veda is is, indeed Brahman that is ascertained The vedantic portion is, obviously, devoted to the oneness of Brahman and Akman. The realisation of the self is not possible with intellect (मेधा), knowledge of scriptures (स्वाध्याय-प्रवचनम्) or learning (बहुश्रुत) It is the self who reveals itself as pure consciousness on its own when the person is ready for the revealation i.e. when the person no more identifies himself with the external world.

नाचमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यः स्तस्यैष आत्मा विवृणते तनुं स्वाम्।।
(कठोपनिषद्।)

Does it mean that Vedic Tradition of knowledge has nothing to do with empirical knowledge or worldly knowledge which provides worldly benefits, is it that veda is only that which makes known what is unknown. When Manusmriti points one that veda is sacred knowledge through it is known the means (उपाय) which is not apprehended by perception (प्रत्यक्ष) or inference (अनुमान) then a doubt arises in the minds of many that sacred knowledge and empirical or worldly knowledge cannot be mutually replicative.

But the fact is that, yes, Veda does talk about the eternal sustaining principles of cosmic life as the expansion or revealation of that एकं सत् and therefore all that is imminent is एकं सत् and also known as पुरुष, knowledge of that पुरुष is not acquired but revealed. It is the transcendental knowledge of within. It is the realisation of परात्पर, अव्यय and अक्षर- the त्रिपाद of पुरुष as mentioned in the पुरुष सूक्त and one पाद is the empirical world: पादोऽस्य विश्वाभूतानि the knowledge of which is acquired. This knowledge of विश्वाभूतानि covers everything which is visible in this world including the knowledge of स्वयंभू अग्नि which is the knowledge of the energy of the Cosmic working and the

principle of confrontation represented by इन्द्र और वृत्र and the principle of complementary dualism represented by मित्रावरुणौ या अश्विनौ. these are the experientral principles present in the entire cosmic functioning energy (ऊर्जा), confrontation (विरोधी द्वन्द्व) and complementary dualism (पूरक द्वन्द्व) which are the positive and the negative or spirit and substance, the two poles whose interaction produces the active flame. These are the most intricate paradigms of pragmatic knowledge these paradigms of knowledge help in understanding the various aspects of human life such as family life, social order, political institutions, administration, economic prosperity, agriculture, education, medicine, psychology, human behaviour and ethical codes etc.

The empirical and worldly knowledge are, however, the manifestation of the one central force, the ultimate knowledge Thus Rgveda distinguishes between ultimate and subsequent knowledge as प्रमा और प्रतिमा (10.130.3) Prama is the archetype, the knowledge which occurs first and when ever it recurs, it is pratima, the ectype, the reflection. The ultimate knowledge is the model for subsequent echtypes or realization of the original. Thus empirical or worldly knowledge is not removed from the transcendental.

There are three metaphors which explain this relationship in the Veda. One is *Ṛta and Satya*. The term Ṛta in the Veda is the truth of Becoming and which indicates the cosmic order. The Ṛta symbolizes the Rhython or the pulse of the cosmic working, it is the empirical knowledge of the creation, construction and progress. These are all governed by Ṛta which destroys Anrta (अनृत) chaos and ignorance. Then there is Satya, the truth of Being, it is eternal Brahman, the self existent. In the western tradition one can find Angustine or Sprinoz asserting that the truth of an idea depends upon its relation to god. Satya and Rta are eternally related on account of the complete dependence of Rta on Satya because the former is only a manifestation of the latter.

The Yajña and Deva is the other metaphor. In the Veda different images of the Cosmic functioning with the one supreme conscious principle as its central point are presented, The Purusa Sukta describes it through the metaphor of Yajna which is supposed to be extended by Deva. The Purusa the symbol of the one supreme is the Karta (कर्त्ता), the knowing principle, who knows everything and still beyond it. Devas are the energy principle who are different manifestations of the supreme one. In other words the supreme one is the efficient cause. The other cause of the creation is matter or material cause. In the Purusa Sukta, Purusa is both the efficient as well as the

material (उपादान) cause and still beyond it:

एतावा॑नस्य महि॒माऽतो॒ ज्याया॑ँश्च॒ पूरु॑षः।
पादो॑ऽस्य॒ विश्वा॑भू॒तानि॑ त्रि॒पाद॑स्या॒मृतं॑ दि॒वि।। (ऋ. 10.90.3)

The devas symbolizing the forces of nature, work harmoniously for the extension of this symbolic sacrifice which presents the design as well as the meaning of the whole Cosmic activity where both the empirical and transcendental merge into one whole.

Aparently sacrifices are acts to please the deity, the means for getting the favour of God-welfare and material prosperity -along the path of Rta (X.31.2) परि चिन्मर्तो द्रविणं ममन्यादृतस्य पथा नमसा विबासेत्। A sacrificer must be an upholder of truth सत्यधृति and sacrifices are a binding force between men and gods and they are for the good of all, hence a social duty.

अन्यव्रतं अमानुषम् अयज्वानम् अदेवयुम् VIII. 70.11

This knowledge of social duty is to be performed by dāna, offering the individual in the collective. This is the divine pattern; and this is what is seen in the cosmos where all the gods are working in the creative ritual and are giving away all that they have. The 40th Chapter of Yajurveda which is known as Iśopanisad conveys this philosophically. He who sees other beings in his own self and his own self in others, transcends all sorrow. The highest type of sacrifice is meditation on the supreme being and realization of One's own nature. Implicit in this conception of Yajña is the assumption that man is in spiritual and physical union with all existence; he is a part of the cosmos, he is related to infinite Being. A philosophy which only concerns itself with man and society is blind to this truth, and on the other hand, a mysticism which emphasizes only man's relationship with the transcendental eternal Beings ignores what is all around us and denies significance to action. Man stands in relation not only to the transcendent and the eternal, but also to the existent and the finite, he is related to all being, all existence.

This is a unique approach to knowledge. The Union of man with both finite and infinite is superior to division, the undifferentiated to the differentiated, Avidya (ignorance) sees everything as separate, differentiated. Vidya true knowledge, unitary knowledge is the synoptic vision of the whole. If, for the sake of clarity, a comparison may be made with western concepts, this refers to the relation of matter, and mind;

that is, man and supreme or empirical reality and transcendental reality. Those who do not realize this are, as the Taittiriya Brāhamaṇa says, infatuated with rites performed with the help of fire, and choked by smoke, they neither know the world in which they live, nor the spirit.

Upaniṣads make it very clear that there is a higher end for man than the acquisition of merit and enjoyment in heaven and that is union with the imperishable Person. This true salvation is to be gained by askesis तप, faith and renunciation; there is no salvation through works. By what one does one cannot attain Brahman; only by what one knows and believes can win the Immortal.

The third metaphor indicating this relationship is *Vak and Artha* the Veda undoubtedly asserts that the magical power of the word is revealed by the utterance of the correct verbal formula and that fulfills revealed by the utterance of the correct verbal formula and that fulfills the worldly desires of the worshipper. In other words it speaks about the absolute authority of the word Vak, a universal metaphysical principle. It is an indication of the care with which the ''Culture of Sound'' is developed. The tradition of vedapatha (वेदपाठ) still believes that with precision and in exact intervals if the mantras are repeated over and over again with full understanding of the meaning (अर्थ) then it acts upon the internal personality, transforms sensibility, way of thinking, state of soul and even moral character and eventually leads to the fulfilment of all desires. There are a few passages in samhita which reveal that a mere reciter has speech which is unproductive and is like one who possesses a fat barren cow which does not yield milk. He can neither perform rituals nor reach heaven. Thus the recitation of the Veda with full comprehension alone can lead to the achievement of both Dharma and Brahman, flower and fruit. Hence the key to everything is Vāk. True, Indian became great mathematicians, inventing the Zero, the decimal system and the sine function, but it was not numbers which became the key to both power and wisdom, as in Europe, but the word Vāk.

One may raise a fundamental question here that if knowledge does not give man money power or political power should not that knowledge he considered as something worthless. Primarily due to the influence of science as understood now, the term ''Knowledge is taken almost universally and unconsciously as the deliverer or giver of something of immediate use. This view of knowledge is closely associated with the concept of power. Becon is its main author. It is not clear why one should not

think that knowledge is virtue and why one should not think that a virtuous man is also a powerful man.

The concept of knowledge and the concept of practical application are different and therefore distinguishable. The sorts of knowledge which impart excellence to our life and living but have no marketable value must not be deleted from our value-schedule.

Reflection reveals that our life is sustained not by knowledge alone. We are not merely passive recipient of information from the world with out and within. It is not IT but TI transformation of information for the realisation of the greatest discovery of the Upanisads which is the truth of the divinity and infinitude of man and the spiritual unity of all existence. The Upaniṣads announce that the awakening to this eternal truth is the aim of human existence and the fullest fruition of the spiritual life. But it is hidden from man due to his finitude, the man who is the known one beyond which is Man, the unknown. The veda provides us the vision of man as the Atman which reveals the unknown in man. In the Upaniṣads we come across the deminal idea that ''knowing is being'' ie to know means to be. Advaita philosophers develop it later as a full-fledged theory of knowledge. He who knows the supreme Reality becomes Supreme Reality - ब्रह्मविद् ब्रह्म इव भवति. The western theory of knowledge confines itself as explained by William James to a relationship between a knower and a known a thorough going dualism but the Vedic tradition of knowledge goes for a tripartite relationship among the knower (ज्ञाता), the knowable or the object of knowledge (ज्ञेय) and the knowledge (ज्ञान), All these three are present in any ordinary and worldly knowledge but when they merge together then the unknown in man is revealed and he realizes the self. This is explained in Vāgambhrine Sūkta where the poetic symbol of the Vision of the identify of the microcosmic and the macrocosmic essence of Ātman (the self) is extolled and the Supreme which is both inimanent as well as transcendent is realised. Tagore explains it beautifully when he says that the Indian mind felt that truth is all comprehensive, that there is no such thing as absolute isolation in existence, and the only way of attaining. Truth is through the interpenetration of our being into all objects. To realise this great harmony between man's spirit and the spirit of the world was the endeavour of the forest--dwelling sages of ancient India.

When man's knowledge of world, under the influence of the myth of objectivity or due to arrogant ignorance forgets the unity of man with the unknown in man, the

pure consciousness, which is manifest in everything, he is haunted by the spectre of scepticism, pessimism and crisis. In fact, the Veda accepts both the practical knowledge of good living as well as the intuitive knowledge of the absolute. This imphis that the veda imparts practical knowledge of good living in accordance with the rules of Dharma as well as intuitive knowledge of the Absolute.

Both the practical and intuitive knowledge indicate that knowledge is intellectual as well as metaphysical and hence knowledge is primarily of real existence and also of immaterial and Eternal Being. Yet according to the Western Philosopher Aquinao even when man's knowledge rises above the realm of experienceable things known as intuitive knowledge that is also obtained by the same natural processes and involves the cooperation of the senses with reason. In other words knowledge and reason are closely interturned. This is beautifully explained by Yaska. He says.

When the Ṛṣis were departing (means when leaving their mortal bodies they were ascending to heaven), human being asked gods, who among us will now became a Ṛṣi, the gods gifted the Tarka Ṛṣi to them. It means they presented Tarka as Ṛṣi ie. they gave men reasoning to take the place of a sage. Henceforth, it would guide men as did sages earlier, The Tarka so given was that which drawn out by influence from reflection on the meaning of mantras. Therefore, whatever a learned man infers (arrives through अभ्यूहा) becomes sagacious (आर्षम्). This is an important text which permits a man versed in the Veda to ponder over its meaning and deduce from it something new, and that will be as good as what a Ṛṣi said. In ancient time there were sages to guide men; now in their place reason shall do. This is what the gods ordained. This kind of all-inclusive attitude to Vedic knowledge is unimaginable in the Western Tradition where the theologians distinguish sharply between knowledge gained through man's own efforts and knowledge received through divine revelation. The Veda is Shruti, Divine revelation but it does not forbid great Bhasyakars like DurgāCaryā and others to acknowledge the multiple meaningfulness of the vedic mantras from the point of view of ritualistic (आधियाज्ञिक) naturalistic (आधिदैविक) or spiritual (आध्यात्मिक) inter-pretations;'-

तस्माद् एतेषुयावन्तो अर्था उपपद्येरन....सर्व एव ते योज्याः नात्र अपराधो अस्ति।।

It is extra ordinary that unlike the followers of almost all other scriptures, these people declared, our scripture has many meanings ie many inter-pretations of it are

possible. This aspect of the Vedic tradition of knowledge affirming the multiple choices of meaning and at the same time revealing our relationship will all, through union with the eternal one is something unique in the field of epistomological study.

But ultimately it is not Tarka but intuitive knowledge reached through penance (तपस्या) and identify or empathy (ताद्भव्य) which help in understanding the true meaning of the Veda. The ultimate essence of the mantra can be understood through तपः और ताद्भाव्य as said by Yaska:

तपसा पारमीप्सितव्यम्

In spite of all knowledge acquired by the natural exercise of one's faculties ie perception, reason, inference etc man is ultimately elevated by the supernatural gift to knowledge the wisdom of faith surpassing reason. This is not mere knowledge, as science is but it is the perception of the Soul by the Soul. This does not lead us to power, as knowledge is generally understood, but it gives us joy and understanding of the Being and Self-realisation.

Vedic Education

Dr. R.L.Kashyap

There are ten Sūktas in *Atharva Veda* on this topic usually known as *Brahmacharya. Normally brahmacharya* is transferred as celibacy. But its literal meaning is 'to move in *brahma* or 'to move towards the supreme state of consciousness named as *brahaman*; Typically it signifies the comprehensive education received by a young person in Vedic times before she/he married and led the family life. The education includes not only the study of the various subjects but also the spiritual initation or development of intuition (dīkṣā) by special methods. Dīkṣā even today is an important aspect of spiritual life. It is a way of integration the knowledge, not a mere rite or ritual.

Need for this Study

The Principles underlying the practice of education in Vedic times are very much relevant for us today, if we are interested in developing creativity in all fields of endeavour. For too long in recent times we have been preoccupied with political and economic issues, looking for motivation in all sorts of alien models like the Marxian whose cruelty and bankruptcy all over the world are well documented. We have never bothered to understand the roots of our creativity in the last six thousand years or more. The roots of the creativity are to be traced to the educational system. Among all the Vedic books such as four mantra Saṁhitās, Āraṇyakas and Upaniṣads, Atharva Veda Saṁhitā is the only book which gives the foundation of the Vedic education in the form of several sūktas.

Sri Aurobindo posed the question, '' What was the secret of that gigantic intellectuality, spirituality and superhuman moral force which we see pulsating in Rāmāyaṇa, Mahābhārata, in the ancient philosophy, in the supreme poetry, art, sculpture and architecture of India.'' ''What was at the basis of the incomparable public works and engineering achievement, the opulent and exquisite industries, the great triumphs of science, scholarship, jurisprudence, logic and metaphysics?..... ''(The Brain of India, p.9)

For the persons who feel for various reasons that the creativity of ancient Hindus is exaggerated, I will focus on only one field, namely mathematics which is honoured in India today. An example related to sculpture and architecture is in Chapte5.

Note that the invention of zero is credited to the Hindus. The origin and use of the binary numbers, which is the foundation of modern computers, can be found in the book, '*Chandas Śāstra*' by Pingala who is dated definitely prior 200 BCE. Recall that binary numbers were rediscovered in the West Gottfried Leibnitz (1646 - 1716 CE). Again the preservation of the oral chants of the Vedas over the last six or eight thousand years was possible because of the Error correcting and detecting schemes which was rediscovered in the West in the 1950s for the computer and communication applications.

The answer to the source of creativity rests in the educational principles which viewed life as a whole and not as a set of isolated compartments. Note that Sri Aurobindo adds that we should avoid the reactionary idea of reverting of the school system of the eighteenth and nineteenth centuries before the advent of British education; its deficiencies are known.

Note that the Principles behind the Vedic education are quite different from those the education available today in the best schools or Universities in the West. I will illustrate here only one important difference. In the Western model, a variety of knowledge in several separate compartments is given to the student in a very efficient way with the aid of all the modern tools. However this system does not tell the student how to integrate the various bits of knowledge. For example, a typical educated person has a variety of knowledge on a variety of diseases. But he/she has no idea of what is health. He /she is exposed to a million methods of keeping away diseases. How to distinguish them?

Thus a system of education with a complete set of ideals which differ from those in the modern or western model of education is worth studying.

Initiation (Dīkṣā): an example

A good teacher simply does not give facts to a student. By his enthusiasm and personality, he ignites in her/him a thirst for learning and understanding. Thus the process of teaching is really not a mechanical one, but an occult or hidden procedure which cannot be physically replicated.

The hymn (11.5) is the earliest attempt to describe the process of initiation (*dīkṣā*) by a teacher (*guru*). Modern spiritual biographies like 'The Gospel of Sri Rāmakṛṣṇa' describe this process in some detail. This hymn metaphorically describes the Rsis as keeping the discipline in his womb for three nights, impart power to him and make him grow. This procedure is represented symbolically even today in the ceremony of sacred thread (Upanayanam) by enclosing the disciple and the teacher by a single cloth and the teacher giving the mantra to the disciple in his ear.

> 'The ācārya initiating him, takes the
> Brahmacārin within him as a mother the child;
> Three nights he carries him like mother
> Bearing the child in her womb,
> And to see him when born, devas come in body.' (11.5.3)

No wonder the spiritual initiation is called as a second birth for the student. The conclusion of the *brahmacārin's* study is described in (11.5.24), in 24th verse of same sūkta.

> ''The brahmacārin bears the eadiant Brahman
> Where in all devas are woven (Samota) together

Creating in breath (*prāṇa*), out-breath (*apāna*), the pervading-bearth (*vyāna*).

> Word *(vācam),* mind (*manas*), hearts (*hṛdayam*),
> Sacred knowledge and wisdom (*brahma*).''

We see here the earlist occurrence of the words *prāṇa, apāna, vyāna* in the Indian tradition. Another hymn (6.133) of five verses describes the power of girdle of *brahmaaārin (Mekhalā*). It is not of course, the physical cord but the enveloping power. So it is said to give *tapas, vigour* and intelligence.

Principles behind Vedic education

We can discern the principles studying all the hymn is some detail. *The Vedic education* is usually called *brahmacarya*. It is a mistake to translate *brahmacarya* as celibacy. Celibacy is only one aspect of *brahmacarya*. Brahma in the Veda means mantra or the potent word which is the basis of knowledge. Car means to move. *Brahmacarya* is the system of education which enables one to move freely among all

the branches of knowledge in their depths. Knowledge includes both theory and practice. We will give the eight principles.

1. An infinite energy, *Prakṛti or Śakti*, pervades this universe and pours itself to all aspects of existence, both animate and inanimate. Person from the physical sciences are prone to view this energy purely in material terms and focus on their various types such as electromagnetic energy, gravitation. This is fundamental mistake. This universal energy comes in various forms. The same energy is also the source of psychological qualities like will, emotion, memory, analysis and reasoning. It is mistakes to believe that these qualities like will power can be explained completely by viewing energy as purely matter. For the cosmic energies associated with will, mind, intuition, inspiration the Vedic sages assigned names such as Agni, Indra, Saramā, Saravatī etc. The cosmic powers are eager to pour their energies into the human beings. Sri Aurobindo explains the operation very well,

> *Man is a dynamo for the cosmic work,*
> *Nature does the most in him,*
> *God the high rest,*
> *Only his soul's acceptance in his own.' (Sāvitrī, Bk. 7 canto 6)*

2. A physical foundation or a foundation of matter is necessary for receiving and developing the non material forces. For instance, to utilise the descending memory power, the brain should have the necessary brain cells. To receive mental power, it should have the mental apparatus of the brain. The physical part has to work its associated non-physical energies.

3. Practice of Brahmacarya involves at least three tasks;

(a) Learning how to allow the energies like Agni or Divine Will to manifest in our body.

(b) Contiuously striving to increase in his/her capacities to hold these energies step by step.

(c) Expelling the obstructions in our bodies for the manifestation of these energies.

4. Celibacy in only one of *Brahmacarya*. Some of the greatest Rṣis were married. *Retas* is the essence of the energy given to a human being in a material form.

The *retas* is involved in a hidden manner leading to tejas, the heat, light and electricity in man. This energy may be either expanded physically or it can be conserved. All passion, lust desire and want in general waste the energy by pouring it out either in a gross form or subtle form. Immorality in act throws it out in the gross form; immorality in thought, the unchastity in mind or speech throws it out in subtle form. On the other hand, all self-control conserves the energy in the retas, conservation and the associated practices lead it to increase in range and power. But the needs of the physical body are limited. Excess of energy can be directed for some use other than the physical. When we practice self-control, concentration and meditation, both the mind and speech are calmed down. As a first step, the excess of *retas* turns into heat or *taps*, according to Sri Aurobindo. *Taps* stimulates the whole system; it is for this reason that all forms of self-control and called austerity are called *taps* since they generate the heat or stimulus. From this stimulation *retas* is transformed into *tejas* or light, the energy of which is the source of all knowledge. Next it turns to *vidyut* or electricity which is the basis of all forceful action whether intellectual or physical. The final culmination is of the *retas* becoming *ojas* by which man attains perfect spiritual knowledge and spiritual love and faith and spiritual strength. This supreme consummation is mentioned in (11. 5. 1. 11. 5.7) when the student *(brahmachari)* is said to equal the Gods and support heaven and earth. (Adapted from Sri Aurobindo.)

5. Veda states that nothing can be really taught from outside. Each one of us is born with some specific talents which are in latent form. For each one, there is a self-law (*svadhā*) which upholds the human being and his/her specific talents. Education or *Brahmacarya* can only develop them and them to blossom. For instance no music teacher can teach music to a tone-deaf person. The teacher conveys his teachings by symbols; the student grasps the meanings of symbols because of his *svadhā*. Hence regarding the transmission of knowledge, *Taittirīya* Upaniṣad (1.3) declares that, 'the master is the first form; the disciple is the latter form; knowledge (*vidyā*) is the linking; the operation of the link is exposition (*pravacana*).

6. Hence the same type of training cannot benefit all students. In the times of Vedas, all the students in the same āśhrama under the same teacher living similar outward progressed spiritually in different degrees and in different directions. For instance take the students who became craftsmen such as chariot makers, house builders or merchants. They received the basic education about the power of the various deities like Saviour, Rbhus etc, and their methods of the receiving these powers. They

learnt about the powers of concentration (*tapas*), intuition (*diksā*), the collaborative activities with the gods (*yajña*) and the power of the word (brahma). They used the powers applicable for them in the specific craft or vocation.

7. Education is continuous process. It is a lifetime activity. This was recognised by the Vedic sages. The Upanisad period, which is dated 500 or 1000 years later than the Vedic period has preserved the Vedic modes of education. Taittirīya Upaniṣad belonging to the Kṛṣṇa Yajur Veda focus on this topic in the first book out of its 4 books. Taj. U. (1.9) declares that a person should study (svādhyāya) and teach (*pravacana*) all his/her life. This study and teaching activity is equated with developing the qualities of self-mastery (*dama*), attaining peace of soul (*śama*), performing sacred rites like Agnihotra and offering hospitality to guests.

8. The student experiences the joy or delight (ānanda) pervading the teaching and learning process. (11.8.24) lists several types of *ānanda* such as *ānanda* (delight) *moda* (joy), *pramuda* (ectasy), *hāsa* (laughter), *nariṣṭa* (sports) *nṛttyāni* (dance). Taittirīya U.(2.8) develops a calculus of delight. It defines a basic measures of bliss as that of a person; 'Let there be a young man, excellent and lovely in his youth, a great student let him have fair manners, a most firm heart and great strength of body let all this wide earth be full of wealth for his enjoyment''. Then it gives categories of bliss increasing in hundreds. Finally the highest bliss is that of a person whose soul the blight of desire touches not (akāmahata).

Valedictory Address

The first book of Taittirīya Upaniṣad deals with the elements of Vedic education. Its concluding chapter is the valedictory address given by the teacher to his students. Some of its highlights are;

- Speak truth, walk the way of truth, neglect not the study and the teaching of Veda.
- Bring thy master the wealth he desires.
- Do not be negligent to thy increase and thriving.
- Do not cut short the long thread of thy race.
- Regard your parents and your guest who is a stranger as Gods.

- You shall give with faith and reverence, meekly without any haughtiness or show; give with fellow feeling.
- You should do with diligence only those works which are blameless.
- If there is doubt regarding an action, do as done by the brahmins, lovers of virtue, who are not moved by others and who are neither severe nor cruel.

This Tattirīya Upaniṣad in (6.118) and (6.119) stress the importance of clearing all debts (ṛṇa) or promises made to human beings or to the deities. There were some ascetics or wandering monks called as *vratya* in the Vedic age; but the ideal of external renunciation i.e.; giving up the home and leading a wandering life mentioned. The close connection between developing spiritual powers and leading the life external renunciation is Buddhist and post-Buddhist development.

Vedic Antiquity

Madhu-Vidyā or the Science of spring

Prabodh Chandra Sen Gupta

In our enquiry into the antiquity of the *Vedas*, we shall, as a first step, try to interpret the *Madhu-Vidyā* or the Science of spring of the Hindus. It may be objected at the outset that the term *Madhu-Vidyā* may not really mean the Science of spring s here translated. Our answer is that *Madhu* and *Mādhava* were the two months of spring of the Vedic tropical year[1]. Hence there is some justification for putting *Madhu-Vidyā* as equivalent to Science of spring. I trust more reasons for this rendering into English of the word would be apparent with the development of this chapter

To every Hindu the following *Ṛcas* are well-known:--

Ṛg-veda, M. I, 90, 6-8.

मधुवाताऽऋतायते मधु क्षरन्ति सिन्धवः। माध्वीर्नः सन्त्वोषधीः।।
मधुनक्तमुतोषसो मधुमत् पार्थिवं रजः। मधुद्यौरस्तु नः पिता।।
मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः। माध्वीर्गावो भवन्तु नः।।

'Sweetness is blown by the winds and sweetness is discharged by the rivers; may the herbs be full of sweetness to us. May the nights and twilights be sweet to us, may the dust of the earth be sweet, may the sky- father (*Dyauspitṛ= Jupiter*) to us be full of sweetness. May the trees be full of sweetness to us, may the sun be full of sweetness, may our kine be sweet to us.'

The *ṛṣi* here finds that with the advent of spring air becomes pleasant and the water of rivers delightful. This was the time for harvesting wheat and barley and be conjures up the herbs to *yield* him sweetness in the shape of a bumper crop. He expects the nights and twilights to lose the chillness of winter and be pleasant to him, and even the dust of the earth is to lose the cold touch of winter. He expects, the benign sky

1. 'मधुश्च माधवश्च वासन्तिकावृतू'। Taittirīya Saṃhitā, 4, 4, 11.

would yield him timely rain. The trees (then bearing flowers), the sun, the cattle are all to become full of sweetness.

The elements which bring him happiness or sweetness are:- (1) The winds, (2) the rivers, (3) the herbs, (4) the nights, (5) the twilights, (6) the earth, (7) the kindly sky bringing in timely rain, (8) the trees, (9) the sun, (10) the cattle.

In the Bṛhadāraṇyaka Upaniṣat, II, 5, 1-14, the elements bringing in sweetness or *Madhu* to all beings are elaborated and enumerated as: (1) the earth, (2) water, (3) fire, (4) the winds, (5) the sun, (6) the cardinal points of the horizon, (7) the moon, (8) lightning, (9) thunder, (10) the sky, (11) right action, (12) truth, (13) humanity, and (14) the self. Here the connection of the elements with the coming of spring is quite forgotten, but it is remembered that the *Madhu-Vidyā or the Science* of *spring was discovered by Tvaṣṭṛ* from whom it passed to *Dadhici* who revealed this science to the *Aśvins* after they had replaced the head of *Dadhīci* with the head of a horse. This story was revealed to the *ṛṣi Kakṣīvān* according to the *Bṛhadāraṇyaka Upamiṣat*.

The first verse quoted in this *Upaniṣat is the ṛc.* M.I, 116, 12 and runs as follows:----

तद्वां नरासनेयदंस उग्रम् आविष्कृणोमि तन्यतुर्न वृष्टिम्।
दध्यङ् ह यन्मध्वाथर्वणो वाम् अश्वस्य शीर्ष्णा प्रयदीमुवाच।।

As thunder announces rain, I *proclaim, leaders*, for the sake of acquiring wealth, that great deed which you performed, when provided by you with the head of a horse, *Dadhyañc*, the son of *Atharvan* taught you the science of *Madhu* (i.e., spring).'

The next verse quoted by the *Upaniṣat is Ṛg-veda*, M.I, 117, 22, which is:---

आथर्वणायाश्विना दधीचेश्ववं शिरः प्रत्यैरयतम्।
स वां मधु प्रवोचदृतायं त्वाष्ट्रं यद्दश्रावपि कक्ष्यं वाम्।।

' You replaced, Aśvins, with the head of a horse, (the head of) *Dadhīci*, the son of Atharvan, and true to his promise he revealed to you the Science of *Madhu* (spring) which he had learnt from *Tvaṣṭṛ* and which was a jealously guarded secret.'

These lines from the *Ṛg-Veda* suggest to us that the Science of spring or *Madhu-Vidyā* was nothing but the knowledge of the celestial signal for the coming of spring. What that signal was now the matter for our consideration.

The Aśvins are always spoken of and addressed in the dual number. The *Vedic ṛṣis* most probably identified the *Āśvins* with the stars α and β *Arietis*-the prominent stars of the *nakṣatra Aśvini*. Whether this be true or not, this much is certain that the *Aśvins* were and are even now regarded as the presiding deities of this *nakṣatra Aśvinī. The three stars* α, β *and* γ *Arietis from a constellation which is likened to the head of a horse*[1]. The *Aśvins* are spoken of as riding in the heavens in their triangular, three-wheeled and spring-bearing Chariot, in several places in the *Ṛg-Veda*, some of which are:----

(१) त्रयः पवयो मधुवाहने रथे सोमस्य वेनामनुविश्व इद् विदुः।

M. I, 34.2

Three are the solid wheels of your spring-bearing *(Madhu-Vāhana)* chariot, as all the gods knew it to be when you attended on *Venā* (=Venus?) the beloved of Moon.'

(२) अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः।
त्रिवन्धुरो मघवा विश्वसौभगः शं न आवक्षद् द्विपदे चतुष्पदे।।

M. I, 157.3

May the three-wheeled car of the *Aśvins,* which is the harbinger of spring *(Madhu-Vāhana),* drawn by swift horses, three canopied, filled with treasure, and every way auspicious, come to our presence and bring prosperity to our people and our cattle.'

(३) प्रातर्युजं नासत्याधितिष्ठिथः प्रातर्यावानं मधुवाहनं रथम्।

M.X, 41.2

Ascend, *Nāsatyas,* your spring-bearing chariot which is harnessed at dawn and set in motion at dawn, etc.'s

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1. अश्वयोनिक्षुरप्रख्यं। Śākalya Saṁhitā,I I, 162.
2- I am indebted to prof. M.M. Vidhuśekhara Śāstri, the Head of the Dept. of Sanskrit Calcutta University, for this and the next reference from the Ṛf-Vedo. I owe it to him also that the adjective 'मधुवाहन' spring-bearing' is applied only to the car of the Aśvins and to the car of no other god in Ṛg-Veda.

(४) क्व त्रीचक्रा त्रिवृतो रथस्य, क्व त्रयो वन्धुरो ये सनीलाः।

M. I, 34. 9

'Where, Nāsatyas, *are the three wheels of your triangular car. Where the three fastening and props (of the awning)?' (Wilson)*

(५) त्रिवन्धुरेण त्रिवृता सुपेशसा रथेनायातपश्विना।

M. I, 47.2

'Come Aśvins, with your three-columned triangular car.'

(Wilson)

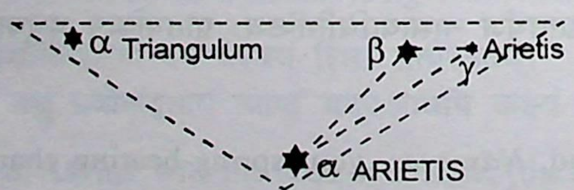
(६) त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृतायातमर्वाक्।

M. I, 118.2

'Come to us with your trī-columnar, triangular, three wheeled and well- constructed car.' (Wilson)

All these *references speak of the triangular, tri-columnar* three-wheeled car of the *Aśvins*. Here the three wheels of the car of the *Aśvins* were perhaps *the three stars a, b, and r Arietis*, which constitute the *nakṣatra Aśvini* likened to the head of a horse. Most probably the car of the Aśvins included one more star, a *Triangulum, which with a and B Arietis formed a stable solid triangle as shown in the figure given below.*

Aśvins' Δ Car

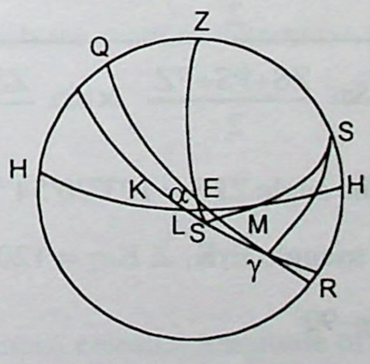


The first three references speak of the car of the *Aśvins* as 'मधुवाहन' or *harbinger of spring*. The third reference directly *states that the car of the Aśvins which is 'spring-bearing' is harnessed at and set in motion at dawn*. Inference is here irresistible that when the car of the Aśvins, *viz*., the constellation *Aśvini* consisting of the stars a, B and γ *Arietis* became first visible at dawn, the season of spring began at the place of observation which we shall take to be of the latitude of *Kurukṣetra* in the Punjab.

According to Wilson, the *Aśvins* were 'the precursors of the dawn, at which season they ought to be worshipped with libations of Soma juice.' There are of course many passages in, the *Ṛg-Veda* which justify the above statement made by Wilson, but we desist from quoting them here as they only tell us that first rose the *Aśvins*, then came the dawn, and then rose the sun.[1] The season referred to here is that of the heliacal rising of the car of the *Aśvins* which brought in spring. The jealously guarded '*Madhu-Vidyā*' or the ' Science of spring' was thus nothing but the knowledge of the celestial signal for the advent of spring, and this was the heliacal rising of the stars α, β, γ, *Arietis*. Of these three, α, β, γ, *Arietis*. Of these three, a *Arietis* rises last. Hence the *Aśvins* rise completely when α *Arities* rises.

For the beginning of the Indian spring, the sun should have the tropical longitude of 330^0. Hence when the star α *Arietis* became first visible at dawn it was the beginning of Indian spring with a celestial longitude of 330^{40} for the sun- at a place in the Punjab of which the latitude was the same as that of *Kurukśetra* (30° N). This furnishes sufficient data for the calculation of the time for this astronomical event. Now the dawn begins when the sun is 18° below the horizon. Thus at the time when α *Arities* reached the eastern horizon with the sun at 18^0 below the horizon, *Madhu-Vidyā* was discovered or it was recognised as the signal for the beginning of spring at the latitude of *Kurukṣetra* (30^0 N).

We now proceed to find the time when this astronomical phenomena took place.



1. some of these references from the *Ṛg-Veda* are noted below:-
(a) युवोर्हि पूर्व्वं सवितोषसो रथम् ऋताय घृतवन्तमिष्यति।(M. I , 7, 4, 10) which means 'Before the dawn even, *Savitri* sends to bring you to the rite, your wonderful car shining with clarified butter.'
(b) ऊषक्य: स्तोमो अश्विनावजीग:। (M.III , 5, 5, 1) i.e.'the praiser awakes to glorify thr Aśvins before the dawn.' These translations are due to Wilson. *Cf.* other references:- M. I, 5,5; M. I, 6,7; M.I,9,31,4; M.I,9,4,9; M III,5,5,1; M. VII,4.14,5; M.VIII,1,5,2.

Let the above figure represent the observer's celestial sphere at the latitude of *Kurukṣetra*. Here PZQH′ is the observer's meridian, HEαKH′ the horizon, QEQ′ the celestial equator and γSLK the ecliptic. S indicates the sun's position at 18° below the horizon. According to our interpretation Sγ=30°, when it was the beginning of Indian spring. α is the point on the horizon where α-*Arietis* rose at the time. Z and P respectively denote the zenith and the celestial pole of the observer. Join Pγ and PS by arcs great circles, PS cutting the celestial equator at M. Draw α L perpendicular to the ecliptic.

For 1931 A D. , αArietis had its--

(1) Mean celestial longitude = 36°41′ 50″ and

(2) Mean celestial latitude = 9° 57′ 46″ N, which is taken to remain constant.

The $\angle$ EγK = obliquity of the ecliptic

= 24° 6′ 35″ according to our assumption which was true for 4000 B.C.

(a) In the triangle γSM, we have γM = 27° 47′18″ , andSM = 11° 47′

(b) In the triangle PZS, ZS = 108 °; SP = 101° 47′, and PZ = 60°

The angle ZPS is given by

$$\tan\frac{ZPS}{2} = \sqrt{\frac{\sin\frac{ZS+PS-PZ}{2} \times \sin\frac{ZS+PZ-PS}{2}}{\sin\frac{ZS+PS+PZ}{2} \times \sin\frac{ZS+PZ-PS}{2}}}$$

Hence we find that the angle ZPS = 103°20′54″.

(c) Again in the triangle EγK, $\angle$ Keγ = 120°

Eγ = $\angle$ ZPS+ $\angle$ SPγ--90°

=103°20′54″+27°47′18″-90°

= 41°8′12″,

and $\angle$ EγK = 24°6′35″

The arc γK is given by,

$$\text{Cot } \gamma K \sin E\gamma = \cos E\gamma \cos 24^0 6'35'' - \tan 30^\circ \sin 24^0 6'35''$$

$$= \frac{\cos E\gamma \cos (24^0 6'35'' - \tan 30^0 \sin 24^0 6'35''}{\cos \phi}$$

where ϕ is given by $\tan \phi = \dfrac{\tan 30^0}{\cos E\gamma}$

whence $\phi = 37^\circ 28'25''$;

$\therefore \gamma K = 55^0 31'51''$

(d) From the same triangle we then find the angle K, which becomes $= 43^0 43'17''$.

(e) Lastly from the small right-angled triangle $K\alpha L$, we obtain KL by the equation,

$$\text{Sin KL} = \tan \alpha L \times \cot K$$

$$= \tan 9^\circ 57'46'' \times \cot 43^\circ 43'17''$$

$\therefore K\angle = 10^0 35'7''$, α L being the celestial latitude of α Arieties for 1931 supposed to remain constant throughout.

Thus at the time which we want to determine, the celestial longitude of α Arietis was

$$= -\gamma L$$

$$= -(\gamma K -- KL)$$

$$= -44^\circ 56'44''$$

For 1931 A.D., the mean celestial longitude of α Arietis, as staded before, was $= 36^0 41'50''$,

Hence the total change till 1931 A.D. in the celestial longitude of α Arietis works out to have been $= 36^\circ 41'50'' + 44^\circ 56'44''$

= 81° 38′38″[1] , which represents a lapse of 5,925 years, ignoring the proper motion of α Arietis. The date becomes 3995 B.C.which may be set down as 4000 B.C.

This was very nearly the date when, it is alleged, *Tvaṣṭṛ* communicated to *Dadhīci* the celestial signal of the heliacal rising of α *Arietis* for the advent of spring at the latitude of *Kurukṣetra*.

It may now be asked if the Vedic Hindus could accurately determine the beginning of spring. The answer must be yes. In the *Kauṣītaki Brāhmaṇa*,[2] it is stated that when the sun turned north on the new-moon of *Māgha*, spring began one day after the new moon of *Caitra*. They thus counted full sixty days after the winter solstice day and got the beginning of spring. The *Aitareya Brāhmaṇa*[3] has described the method by which the Vedic Hindus could accurately ascertain the winter solstice days. Hence we may be quite sure that the Vedic Hindus could accurately find the beginnings of the Indian winter, spring and all the seasons of the year.

We now proceed to find from our investigation the position of the equinoxes and solstices at the time we have determined, when the Vedic *Madhu-Vidyā* came into being, *viz*., the year 4000 B.C.

Burgess in his Translation of the Sūryasiddānta,[4]has given the celestial longitudes and latitudes of the ecliptic stars for the year 560A.D. Now at the time when the first visibility of α Arietis marked the beginning of spring, the celestial longitude of this star was = – 44°57′ nearly. For 560 A.D., Burgess gives the celestial longitude of α Arietis as = 17°37′. Hence the total change in the longitude of the star becomes 62° 34′, which must be the longitude of the required vernal equinox in Burgess's table; the summer solstice, autumnal, equinox and the winter solstice, of the year 4000 B.C. will have respectively the longitudes 152°34′, 242° 34′ and 332°34′ in the same table. Now:-

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1. The calculation of this increases in the celestial longitude of α Arietis has been very kindly verified by Dr. M.N. Saha, F.R.S., and Dr. K.M. Basu, D.Sc.
2. Kauṣītaki Brāhmaṇa, XIX,3.
3. Aitareya Brāhmaṇa, XVIII, is. I shall deal with this topic in a subsequent chapter named Solstice Days in Vedic Literature.'
4. Burgess's Translation of the *Sūryasiddhānta*, Calcutta University Reprint, p, 248.

Long. For 560 A.D. of The four cardinal points of the ecliptic for 4000 B.C.	**Long for 560 A.D. of some selected stars.**	**Remarks.**
Vernal Equinox, 62°34′	λ Orionis, 63°40′	V. Equinox near λ Orionis
Summer Solstice, 152° 34′	β Leonis, 151° 37′	S. Solstice near β Leonis
Autumnal Equinox,242°34′	λ Scorpionis,244° 53′	A. Equinox near λScorpionis
Winter Solstice, 332°34′	α Pegasi, 333° 27′	W. Solstice near α Pegasi

Hence at the time (4000 B.C.) when the heliacal rising of α *Arietis* marked the beginning of spring at the latitude of *Kurukṣetra*, the Vernal Equinox was in the constellation *Mṛgaśīras* (orion's Head), the summer Solstice in the *Uttara Phalgunis* (β *Leonis*), Autumnal Equinox in *Mūlā (λ Scorpionis)* and the Winter Solstice in *Pūrva- Bhādrapada (α Pegasi)*.

Here our interpretation of *Madhu-Vidyā* or the Science of spring leads us to the same antiquity of the Vedas as was sought to be established by *Tilak*, in his *Orion.*[1] The present discussion corroborates Tilak's finding, I trust, with more definite and stronger reasons.

It may not be out of place to note here the epigraphic evidence of the establishment of an independent state in Mitanni *(bet. Meridians* 38° and 40° E and bet. 36° and 38° N parallels of latitude) in north Syria by a people named *Kharri (? Aryans*), as the following extracts from the *Cambridge Ancient History*, Vol. I and the *Cambridge History of India* , Vol. I , will show:-

(1) *Cambridge Ancient History*, Vol. I , page 312.

' in the reign of the *Khabur and Balik*, the state of *Mitanni* was eventually set up, ruled by a royal house and aristocracy of horse riding *Kharri (? Aryans)* and worshipping as we know from Cuniform documents of the Amarna age, the gods Indra, Varuṇa and the Nāsatya twins (the Aśvins). Moreover the chief god of the Kassites is said to have been *Shuriyash*-the Indian *Sūrya*, the sun.'

(2) *Cambridge History of India,* Vol. I, Ancient India, page 72.

1. Orion or the Antiquity of the Vedas, a book by B.G. Tilak (Poona, 1893).

'In the German excavations at Boghaz KöI, the ancient Pteria have been found inscriptions, containing as it appears the names of the deities which figure in the earliest Indian records, Indra, *Varuṇa*, and the great twin brethern *Nāsatyas*. The inscriptions date from about 1400 B.C. and the names appear not in the form which they took in the historical records of ancient Persia, but are, so far as syllabary will admit, identical with the forms, admittedly more original, which they show in the *Ṛg-Veda*.'

The actual names of the gods as found in the cuniform tablet referred to above are given on page 320 of this work as *Mi-it-ra, V-ru-w-na, In-da-ra, and Na-sa-at-ti-ia,* which are readily recognized as *Mitra, Varuṇa, Indra and the Nāsatyas.*

Here the epigraphic evidence is dated 1400 B.C. and it is not known if any earlier epigraphic evidence as to Vedic chronology may not be brought to light in future. It is, therefore, premature to try to form any hypothesis as to the antiquity of the Vedas from this source. In absence of epigraphic, we have to rely on literary evidences alone. Our definite finding as to the antiquity of the Vedas must remain, so long as it is not contradicted by epigraphic evidences which may be brought to light in future. I trust it is established that the civilization of the Vedic Hindus was earlier than that of the Indus Valley as evidenced by the remains at *Mahenjo-Dāro*.

A Note to Chapter IV
Kurukṣetra the Centre of Vedic Culture

In the preceding chapter we have taken Kurukṣetra (30°N) itself as the centre of Vedic culture. Here we want to set forth the reasons for this assumption of ours.

In the Satapatha Brāhmaṇa, XIV, 1, the first two verses run as follows:-

"The gods Agni, Indra, Soma, Makha, Viṣṇu and the Viśvedevas, except the two Aśvins performed a sacrificial session. Their place of divine worship was Kurukṣetra. Therefore people say that Kurukṣetra is the gods' place of divine worship."[1] Eggeling's Translation.

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1. Macdonell and Keith, Vedic Index.
देवा ह वै सत्रं निषेदुः। अग्निरिन्द्रः सोमो मखो विष्णुर्विश्वेदेवा अन्यत्रैवाश्विभ्याम्। तेषां कुरुक्षेत्रं देवयजनमास। तस्मादाहुः तस्मादाहुः कुरुक्षेत्रं देवानां देवयजनमिति तस्माद्यदत्र क्व च कुरुक्षेत्रस्य निगच्छति तदेवमन्यतऽदं देवयजनम् इति तद्धि देवयजनम्।। १,२।।

In another place of the same work, we have the statement that "Those gods are performing the sacrifice at Kurukṣetra."[1]

(S.Br.I,15,13)

In the Maitrāyaṇi Saṁhitā also it is stated in two places that "The gods performed sacrifice at Kurukṣetra."[2]

(II, 1,4 and IV, 5,9).

Again in the Pañcaviṁśa Brāhmaṇa (XV, 10), we have "They (the participants of the sattra) undertake the consecration at the place (i.e. , to the south of the place) where the river Sarasvati is lost in the sand of the desert.' .... (Caland)

In the same work there is also reference to the river Dṛṣadvatī, (XV,10,14-15).

Again in the Manu Saṁhitā we have[3]: -

"The land which lies between the divine rivers the Sarasvatī and the Dṛṣadvatī, built by the gods, is called Brahmāvarta."

" the culture (behaviour and mode of living) which has been handed down by the successive generations, in that country, relating to the principal and intermediate castes, is called correct behaviour."

Kurukṣetra, the Matsyas, the Pāñcālas and Śūrasenas constitute the land of Bṛahmarṣi, which is next in importance to Brahmāvarta."

"From the Brāhmaṇs born of this place, all men living in this world should learn their respective customs and manners." Manu Saṁhitā, II,17-20.

An important point to note in this connection is that the river Sarasvatī rises from the Sivalik hills and is lost in the North Rajputana Desert, and is almost bisected by the 30° N parallel of latitude, and Kurukṣetra also lies almost on the same parallel.

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1. कुरुक्षेत्रेऽमी देवा यज्ञं तन्वते।
2. देवा वै सत्रमासत कुरुक्षेत्रे।
3. सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरं। तं देवनिर्म्मितं देशं ब्रह्मावर्तं प्रचक्षते।
तस्मिन् देशे य आचार: पारम्पर्य्यक्रमागत:। वर्णानां सान्तरालानां स सदाचार उच्यते।।
कुरुक्षेत्रं च मत्स्याश्च पाञ्चाला: शूरसेनका:। एष ब्रह्मर्षि-देशो वै ब्रह्मावर्त्तादनन्तर:।।
एतद्देशप्रसूतस्य सकाशादग्रजन्मन:। स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्व्वमानवा:।।

Thus the Brāhmaṇas and the Manu Saṁhitā justify our assumption that Kurukṣetra was the centre of Vedic culture.

Then again we have other reasons to conclude that the Vedic Hindus lived not much further north than about 26^0 N. In the next chapter we shall show that Indra, the rain giver, was the god of the summer solstice. The Brāhmaṇas or those who found the seasons for sacrifice, raised up this god of the summer solstice like a bamboo pole.[1] This shows that the summer solsticial point passed very near the zenith of the place where the Vedic Hindus lived. This place could not be much higher latitude than about 24^0 degrees and kurukṣetra has the latitude of about 30^0 degrees.

Secondly it is stated in the Ṛg-veda, that the planet Jupiter was ''being first born in the highest heaven of supreme light.''[2] This refers to the discovery of Jupiter as a planet. Now Jupiter could not have a celestial latitude exceeding about $1^0$45'; hence its greatest north declination could never exceed 26^0. If at the land of the Vedic Hindus, this planet was discovered in the highest heaven, the latitude of the place could not exceed 30^0 N.

The Vedic rivers or the rivers mentioned in the *Ṛg-Veda* furnish additional proof that the land of the Vedic Hindus could not be outside India. Not only do we have the mention of the seven rivers, we get the names of the Vipash, Satadru, etc.

All these facts lead us to conclude that in interpreting the astronomical references found in the Vedas, we should generally take *Kurukṣetra* itself as the centre of Vedic culture, and we should not use any place outside India unless there are very strong grounds for such a hypothesis.

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1. ब्रह्माणस्त्वं शतक्रत उदंशमिव येमिरे। M.I., 3, 1
2. बृहस्पति प्रथमं जायमानो मही ज्योतिषः परमे व्योमन। M.IV., 50, 4

The Maruts, Sarama and Panis*

Swami Satya Prakash Saraswati

The hymn 6 of the First Book of the Ṛgveda for the first time refers to Maruts; its stanzas 4 to 9 are devoted to this *devata* (deity). In this *sukta*, there is a beautiful stanza for Indra :

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।
समुषद्भिरजायथाः॥ (Ṛv. I.6.3)

Mortals, you owe your birth (to such an Indra) who with the rays of the morning gives sense to the senseless and to the formless form. (*Wilson.*)

The Maruts are invoked with Indra, both rejoicing and of equal splendour (मन्दू समानवर्चसा I.6.7). Maruts are not alone; they come in troops; they stay somewhere in the region of sky or come from the solar space :

अतः परिज्मन्नागहि दिवो वा रोचनादधि (Ṛv. I.6.9).

According to the Scholiast, there is a reference to the *asuras,* named *panis*, who are supposed to have stolen cows of the gods or of the *angirases,* and hidden them in a cave, where they were discovered by Indra with the help of the bitch *sarama.* A dialogue between *sarama* and robbers, *panis* is given in the hymn X.108, in which she conciliates them. In other passages the cows are represented as forcibly recovered by Indra with the help of the Maruts.

In another hymn I.15, Indra not only drinks *soma* in the company of *ṛtu* (divinified *season*), but the *maruts* also join in it. The hymn I.64 is collectively devoted to the Maruts, where the Maruts are the senders of rain, and ripeners of fruits :

वृष्णे शर्धाय सुमखाय मरुद्भ्यः। (1)

These Maruts are born handsome and vigorous from the sky : they are the sons of Rudra, the conquerers of the foes, pure from sin, purifiers of all, radiant as suns, powerful as evil spirits, diffusers of rain drops and of fearful forms :

* वृष्णे शर्धाय सुखमाय मरुद्भ्यः। (1)

ते जज्ञिरे दिव ऋष्वास उक्षणो रुद्रस्य मर्या असुरा अरेपसः।
पावकासः शुचयः सूर्या इव सत्वानो न द्रप्सिनो घोरवर्पसः॥ (Ṛv. I.64.2)

These Maruts decorate their persons with various ornaments; for elegance, they have brilliant jewelery on their breasts; lances are borne upon their shoulders; they are leaders, born from the sky, of their own accord.

चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षः सु रुक्माँ अधि येतिरे शुभे।
अंसेष्वेषां नि मिमृक्षुर्ऋष्टयः साकं जज्ञिरे स्वधया दिवो नरः॥ (Ṛv. I.64.4)

These Maruts are very brave persons; in the battles, they roar like lions (सिंहा इव नानदति, 8) On the other hand, they are benevolent to men (नृषाचः, 9); they scatter the nutritious waters; as grooms they lead forth a horse; they bring forth for its rain the fleet-moving cloud, and milk it thundering and unexhausted (6). They are vast, possessed of knowledge, bright shining, like mountains in stability, quick in motion, and like elephants, they put vigour in their ruddy mares (7). These Maruts, again, are the augmenters of rain; they drive with golden wheels the clouds asunder (11). These Maruts have been invoked for durable riches, attended by posterity and for riches reckoned by hundreds and thousands and ever increasing (15).

The hymn I.85-88 are again devoted to these Maruts, with additional informations. Sometimes, they decorate as females; they are gliders through air; they are the sons of Rudra (रुद्रस्य सूनवः); sometimes they yoke deer to their chariots for getting rain released from clouds; and thence they moisten the Earth like a hide with water:

प्रयद् रथेषु पृषतीरयुग्ध्वं वाजे अद्रि मरुतो रंहयन्तः।
उतारुषस्य विष्यन्ति धाराश्चर्मेवोदभिर्व्युन्दन्ति भूम॥ (Ṛv. I.85.5)

Maruts have numerous achievements to their credit. Indra slays Vṛtra (the coverer) with the help of Maruts. By their power, they bore the well aloft, and clove asunder the mountain that obstructed their path; they brought the crooked well to the place (where the *muni* was), and sprinkled the water on the thirsty Gotama*; the variously radiant Maruts came to his succour gratifying the desire of the sage with life sustaining waters (11).

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*. Based on such Vedic verse, we have a legend, that Ṛsi Gotama, being thirsty, prayed to the *maruts* for relief who thereupon brought a well from a distance to his hermitage. The same legend appears in reference to Asvins (Nasatya) who raised up the well and made the base, which had been turned upwards. He curved mouth, so that the water issued for the beverage of the thirsty Gotama. (Ṛv. I.116.9)

जिह्मं नुनुद्रेऽवतं तया दिशा सिञ्चन्नुत्सं गोतमाय तृष्णजे।
आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः॥

(Ṛv. I.85.11)

(Thirsty Gotama's reference is also in I.88.4-5).

Maruts are in possession of swift-moving care in which they fly like birds along well-defined paths; they collect clouds from the firmament and release water from them.

Maruts have been invoked to come with their brilliant light-moving, well-weaponed, steed-harnessed chariots, and they descend like birds, bringing with them abundant food :

आविद्युन्मद्भिर्मरुतः स्वर्कै रथेभिर्यात ऋष्टिमद्भिरश्वपर्णैः।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः॥ (Ṛv. I.88.1)

Combining with the solar rays, these Maruts willingly pour down rain for the welfare (of people) :

श्रियसे कं भानुभिः सं मिमिक्षिरे
ते रश्मिभिस्त ऋक्वभिः सुखादयः। (Ṛv. I.87.6)

By scattering the clouds (or the first born of the clouds, *ahi*) and dispersing the darkness, Indra may be said to be the parent of the Sun and day light (आत् सूर्यं जनयन् द्यामुषासम्, I.32.4). In the struggle against this coverer, Vṛtra, or *ahi* (the clouds, the darkness), Maruts also accompanied Indra, but they did not attack Vṛtra; they merely stood nigh and encouraged Indra, saying, ''O Indra, O Lord, strike : show thyself a hero'' (*brahmana*); for we have, ''verily, Indra, thou hast slain the wealthy barbarian with thine adamantine (bolt); thou singly assailing (him), although with auxiliaries (the Maruts) at hand.''

विधीर्हि दस्युं धनिनं घनेनँ एकश्चरन्नुपशाकेभिरिन्द्र। (Ṛv. I.33.4)

We have in the Aitareya Brahmana [III. I6 (Xii.5)], the lines : ''when Indra had slain Vrtra, all the deities left him, thinking, 'He had not laid (him) low', the Maruts only his true comrades, did not leave; the Maruts, true comrades are the *breaths*; the breaths did not then leave him''. We have a further passage in the Aitareya Brahmana : Indra, being about to slay Vṛtra, said to all the deities, 'Do you support me : do ye call to me'. Be it so', (they replied). They ran forward to slay. He (Vṛtra) perceived. They are running hither to slay me : well let me terrify them'.

Against them he breathed forth. Before his snorting in haste, all the gods ran away, but *the maruts did not abandon him,* saying, 'Smite, O blessed One; strike, show thy strength'; they supported him. Seeing this the seer declares :

> 'Before the snorting of Vṛtra in haste, all the gods, thy comrades, abandoned thee. With the Maruts, O Indra, be there friendship for thee'.

'Then shalt thou conquer ever foe'. Thus Indra realized, these Maruts are indeed his friends. They showed me love : Well, let me give them a share in this litany. [Ait. Br. III.20 (xii. 9)].

These Maruts, the vital breaths, are thus the only friends of Indra, the self-consciousness.

There is another text in the Ṛgveda, I.37.5. Praise the sportive and the restless might of the Maruts, who were born amongst kine (*gosu-marutam,* गोषु मरुतम्) (the tribe of Maruts among the cows); and whose strength has been nourished by the enjoyment of milk.

> **प्रशंसा गोष्वध्न्यं क्रीळं यच्छर्धो मारुतम्।**
> **जम्भे रसस्य वावृधे।।** (Ṛv. I.37.5)

Here in the text, as has been pointed out by M. Langlois, the cows represent the clouds, and milk the rain. Aurobindo takes the psychological interpretation. A text further says that Maruts were born of milk for *pṛsni* : पृश्नियै वै पयसो मरुतः (*pṛsni*=*dhenu*=milch cow). In this connection we have: "That you, sons of *pṛsni*, may become mortals and your panegyrist become immortal.

> **यद् यूयं पृश्निमातरो मर्तास स्यातन।**
> **स्तोता वो अमृतः स्यात्।।** (Ṛv. I.38.4)

Maruts are further known to be the partakers of the evening oblations (I.87.1), and hence they are so often known as *ṛjisinah* (ऋजीषिणः) :

> **प्रत्यक्षसः प्रतवसो विरप्शिनोऽनानता अविथुरा ऋजीषिणः।**
> **जुष्टतमासो नृतमासो अञ्जिभिर्व्यानजे केचिदुस्रा इव स्तृभिः।।**
>
> (Ṛv. I.87.1)

> Annihilators (of adversaries), endowed with great strenght, loud-shouting, unbending, inseparable partakers of the evening oblation, constantly worshipped and leaders (of the clouds), (the Maruts) by their personal

decorations, are conspicuous (in the sky), like certain rays of the sun (or of stars=*stṛbhih*). (*Wilson*).

The Scholiast, Sayana, hass proposed various etymologies of name Marut (I.87.4), some of which have been borrowed from Yaska, the Nirukta XI.13*. They *sound* (*ruvanti,* रुवन्ति from √*ru*), having attained mid-heaven (*mita*, मित); or, they *sound* without measure (*amitam*); or they *shine* (from √*ruc*) in the cloud made (*mitam*) by themselves; or they *hasten* (*dravanti*) in the sky. It has further been said, that all the minor divinities that people the mid-air are styled as Maruts; all females whose station is the middle-heaven, the all-pervading masculine *vayu* and all the troops (of demigods) are Maruts. Sayana in this connection refers to the mythology of the birth of fortynine Maruts, in seven troops, as the sons of Kasyapa. In the Satapatha Brahmana, II.5.1.13, we have a mention of seven-seven (=7x7=49) Maruts (सप्त सप्त हि मरुतो गणा:) whilst in the Jaimini Brahmana, we have a reference to 40 Maruts (चत्वारिंशत् मरुतो देवा:), – perhaps the remaining nine are the goddesses, like *marici* (मरीचि) etc.

Marici is perhaps the best amongst the Maruts. About three *maricis,* we have in the Satapatha Brahmana (V.3.4.21) : एता वा आप: स्वराजो यन् मरीचय:, ता यत् स्यन्दन्तऽइवान्योऽन्यस्या ......उत्तराधरा इव भवन्त्यो यान्ति, which means the self-luminiscent water aggregates dispersed in space constitute *marici*; these aggregates move up and down.

The Satapatha also mentions of the Maruta-rays (मारुत-रश्मय:), different from the Sun's rays. Perhaps the Marut-rays and the *maricis* are radiations scattered by water-aggregates, and they exhibit brilliant colours. (*mitarocinah*).

The Nirukta quotes the verse I.88.1 in the context of Maruts :

आ विद्युन्मद्भिर्मरुत: स्वर्कै रथेभिर्यात ऋष्टिमद्भिरश्वपर्णै:।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमाया:॥ (Ṛv. I.88.1)

Come, Maruts, with your brilliant light-moving, well-weaponed, steed-harnessed chariots; doers of good deeds, descend like birds (and bring us) abundant food. (*Wilson*).

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*. अथातो मध्यस्थाना देवगणा:। तेषां मरुतं प्रथमागामिनो भवन्ति। मरुतो मितराविणो वा। मितरोचिनो वा। महद् द्रवन्तीति वा। तेषामेषा भवति, Nir. XI.13), Ma-rutah, of measured sound; or a measured brilliancy (*mi* √*ruc*); or they run away with much (*mahad* + *dru*).

Whilst explaining the word *marut* in the Unadikosa, Dayananda writes : म्रियते मारयति वा स मरुत् मनुष्यजातिः पवनो वा (I.94). This means, one who is killed, or the one who kills is *marut*; it may mean in general and wind (or air) also.

To Dayananda, Maruts are the important persons of a society occupying high offices, and therefore, he has translated the term differently according to the context. The same has been recommended by Yaska also : न तु पृथक्त्वेन मंत्रा निर्वक्तव्याः, प्रकरणानुकूलतया पूर्वापरसम्बन्धेनैव नितरां वक्तव्याः (*Dayananda*). We shall refer to Dayananda's interpretation of Maruts in a few cases from the Yajurveda :

(i) Learned men, guests and the *ṛtviks* (participators in the *yajnas* (Yv. III.44).

(ii) The householders (Yv. III.45).

(iii) Wind or air (Yv. XV.13).

(iv) Men in groups (Yv. XVII.1, 80-83).

(v) Distinguished commanders of an army (Yv. XVII.47).

(vi) Men of learning (Yv. XVII.86).

(vii) Heads of the State (king), people, priests (*ṛtviks*) and men of learning. (Yv. XVII.86)

(viii) Mortal men (Yv. XXXIV.48).

(ix) Souls in general (Yv. XXXIV.7).

In the Ṛgveda, the entire *suktas* (hymns) devoted to Maruts are : I.37-39; 64; 85-88; 166; 172; II.34; V.52-61; 87; VII.56-59 and VIII.7.

In these *suktas*, Dayananda interprets Maruta (मारुत) as the characteristic (good or evil) of wind (1.37,38) and Maruts are those persons who are vested with the qualities of wind : e.g., in I.37.12, Maruts are the people of State, even heads of army; in I.38.3, people speedy in movements like wind; in I.38.80 as simply wind; in I.38.11 as the adepts in Yoga; in I.39.1,8,9,10, as men of learning; in I.64.1,6, as wind; in I.64.9, as *ṛtviks* well-versed in technology; in I.64.14, as men vested with the qualities of wind; in I.85, as wind or wind-like brave soldiers and commanders of army; in I.87.2, as men employed in public bodies; in I.88.1 as the head of a state, or even people; in I.166.1, as men in general; in I.166.3 as wind; in I.166. 11,12 men working with the speed of wind or efficiency of vital breath; in I.166.9,14, men with the valour and strength of wind; in I.166.13; I.167.6; I.172.1, men loving as vital

breath; in I.167.9, as strong people; in I.167.11; II.34.8.9, as men of learning; in II.34.1,2,5,6,11,15; V.52.1-4, as mortals or men; again in V.52.6 as wind; *maruta* (मारुत) also as belonging or pertaining to men of learning in V.52.1,3, and similarly else-where in the Fifth Book where he favours the interpretations as "men in general".[1]

"Indra, in becoming the Angirasa", so says Aurobindo, "becomes Marutvan, possessed of or companioned by the Maruts, and these Maruts, luminous and violent gods of the storm and the lightning, uniting in themselves the vehement power of Vayu, the Wind, the Breath, the Lord of Life, and the force of Agni, the Seer-Will are, therefore, seers who do the work by knowledge, कवयो विद्मना अपसः, as well as battling forces who by the power of the heavenly Breath and the heavenly lightning overthrow the established things, the artificial obstructions, कृत्रिमाणि रोधांसि, in which the sons of Darkness have entrenched themselves, and aid Indra to overcome Vṛtra and the Dasyus. They seem to be in the esoteric Veda the Life powers that support by their nervous or vital energies the action of the thought in the attempt of the mortal consciousness to grow or expand itself into the immortality of the Truth and Bliss". (*Aurobindo,* Vol. X.p.163).

These Maruts have been described in VI.49.11, as acting with the qualities of the Angirasa (*angirasvat*), "O young seers or powers of the sacrifice, Maruts, come uttering the word to the high place (or desirable plane of earth or the hill, अधि सानु पृश्नेः, VI.6.4., which is probably the sense of *varasyam* according to Aurobindo), powers increasing, reghtly moving (on the path, *gatu*) like the Angirasa, give joy even to that which is not illumined (अचित्रम्), that which has not received the varied light of the dawn, the night of our ordinary darkness". The Maruts have also been said to be as it were "Angirasas with their Saman hymns, they who take all forms (विश्वरूपाङ्गिरसो न सामभिः).

In the conquest over darkness, the circumscribing Night (रात्री परितक्म्या, V.30.14), *vṛtra ahi, sambara* (I.59.6) and *vala*, the Titans, Giants, Pythons, subconscient powers, who hold the light and the force in themselves, in their cities of darkness and illusion, not only Indra, but Maruts, Angirasas and also *pitṛs*, the human fathers, have played a very important role.

It appears that this colossal darkness, the supramental nescience, in our struggle never gives it up to man, the mental being. The struggle is incessant and would ever

1. For मरुत् see V.52.5,6; for मारुत् V.52.8,13,14, (मारुतं, मारुतं गणम्).

go on in our inner realms with fresh vigours on either side. This nescience, or ignorance, has not merely to be cut away from us, but broken up and into, and made to yield up the secret of light and good and infinity (*satya, ṛta and bṛhat*). Out of this death, that immoratality has to be conquered. ''Pent up behind this ignorance'', says Aurobindo, is a secret knowledge and a great light of Truth; prisoned by this evil is an infinite content of good; in this limiting death is the seed of a boundless immortality''. (Vol. X.p.110).

Sarama and Panis--In this conquest over ignorance, an important role has also been played by Sarama (सरमा), about whom a legend was interwoven and who has come to be known as the Hound of Heaven, a bitch, accompanied with two Sarameya (सारमेयौ) dogs, white and black with four eyes (X.14.10-11)[1]. This hymn is normally known to be the Funeral Hymn, where these two dogs, sons of Sarama, are messengers of Yama; but in fact, this hymn is not one of Death, so much as a hymn of Life and Immortality. It is worth noting the real character of Yama and his two dogs in the Vedic Text. In the Ṛgveda, Yama is not the god of Death but is some sort of the Sun; in the Asya Vamiya Sukta (I.164), it is one of the names of the Sun (as well as of the Supreme Self), the other names being Indra, Mitra, Varuna, Agni, Suparna Garutman, and Matarisvan (46). Pusan and Yama both in the Isa Upanisad (16) are the appelations of the Sun (or God with Divine Light), or Yama is one of the twin children of the wide shining Lord of Truth. Yama is the guardian of Dharma, the Law of the Truth (सत्य धर्म) :

> हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं
> तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये।। (Isa.15)
>
> The face of Truth is coverd with a brilliant golden lid; that dost thou remove, 0 Pusan, 0 fosterer, the law of the truth, for sight (15).
>
> पूषन्नेकर्षे यमसूर्य प्राजापत्या व्यूह रश्मीन् समूह।
> तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावादित्ये पुरुषः
> सोऽसावहम्। (Isa.16)
>
> 0 Pusan (0 fosterer), 0 sole seer, or ordanier (Yama), 0 illuminating Sun, 0 Power of the Father of Creatures (Prajapati), marshal thy rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold. The Purusa there and there, He am I. (Isa.16)

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1. अतिद्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा। (Ṛv. X.14.10)
यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथरक्षी नृचक्षसौ। (Ṛv. X.14.11)

And so Yama is the fosterer, very much of the group of the Sun, Prajapati, Pusan, connected with Eternal Truth and Divine Light. His messengers (यमस्य दूतौ, X.14.12), the two sons of Sarama, should also be somehow connected with this Truth and Enlightenment. The Hymn X.14 has to be taken in this light : The soul of the heaven-ascending mortal is bidden to ''outrun the two four-eyed varicoloured Sarameya dogs on the good path.''

> अतिद्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा। (Ṛv. X.14.10)
>
> Of that path to heaven, they are the four-eyed guardians, protecting man on the road by their divine vision.

and Yama is asked to give them as an escort to the soul on its way (यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षी नृचक्षसौ). These dogs are ''wide moving, not easily satisfied'', and range as the messengers of the Lord of the Law (*yama*) among men. And the hymn prays, ''May they (the two dogs) give us back bliss here in the unhappy (world) so that we may look upon the Sun :

> उरूणसावसुतृपा उदुम्बलौ यमस्य दूतौ चरतौ जनाँ अनु।
> तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम्।। (Ṛv. X.14.12)

The hymn X.108 is devoted entirely to a colloquy of Sarama and Panis. The information given in this hymn is also contained in the earlier reference to Sarama in the Ṛgveda implicitly or explicitly : I.62.3; 72.8; III.31.6; IV.16.8; and V.45.7,8.

> इन्द्रस्याङ्गिरसां चेष्टौ विदत् सरमा तनयाय घासिम्।
> बृहस्पतिर्भिनदद्रिं विदद् गाः समुस्रियाभिर्वावशन्त नरः।। (Ṛv. I.62.)
>
> When the search was set on foot by Indra and the Angirases, Sarama secured food for her young; then Bṛhaspati slew the devourer and rescued the kine, and the gods, with the cattle, proclaimed their joy aloud.

> स्वाध्यो दिव आ सप्त यह्वी रायो दुरो व्यृतज्ञा अजानत्।
> विदद् गव्यं सरमा दृहळमूर्वं येनानु कं मानुषी भोजते विट्।। (Ṛv. I.72.8)
>
> The seven pure rivers that flow from heaven, (are directed, Agni, by thee : by thee the priests), skilled in sacrifices, know the doors of (the cave where) the treasure, (their cattle), were concealed; for the Sarama discovered the abundant milk of the kine, with which man, the progeny of Manu, still is nourished.

Sarama, of course, is some power of the Light, and probably of the Dawn. The Vedic texts so often refer to the struggle between Indra and the Sons of the Cave; the struggle is symbolic between the powers of Light and Darkness.

I shall again repeat here, as I have done elsewhere, that, as Aurobindo also says (Vol. X.p.133), all the gods (the divine virtues) are conquerers and givers of the cows, the horses and the divine riches : but it is especially, the great deity, Indra, the *self*, who is the hero and fighter in this struggle or warfare and who wins for the man (the human complex) the Light and Force. *Cow* evidently stands for light, and *horse* for force. Therefore, Indra is constantly addressed as the master of the herbs, *gopati*; he is even imaged himself as the cow and the horse; he, again, is the good milker whom all the persons of wisdom, the seers, wish to milk and what he yields are perfect forms and ultimate thoughts; he is *vṛsabha* (वृषभ) or the Bull of the herds; his is the wealth of cows, the enlightenment, and horses, the impelling forces for attaining enlightenment and beatitude; which all of us covet. And therefore, we have a verse :

गावो भवो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः।
इमा या गावः स जनास इन्द्र इच्छामीद् धृदा मनसा चिदिन्द्रम्॥

(Ṛv. VI.28.5)

O people, these that are the cows, they are Indra; it is Indra I desire with my heart and with my mind.

This identification of cow and Indra is also very significant.

The *dasyus* who withhold or steal the cows are called the *panis*. Remember that these *dasyus* or *panis* are not historical people; they in the Veda do not represent a race either. They are one of us, and are present in all of us; and against them we have to wage a war, since they steal away our coveted riches, our cows, our horses, which have to be ravished from them by violence. The Arya is a personification of virtue and divine thoughts; he has to be constantly at guard against *dasyus*, a synonym of evil thoughts, wickedness, the nescience and darkness. It is so often that *dasyus*, the devils, take possession of us, they steal our virtues, they cover our wisdom with ill-thoughts, and thus they steal our cows, horses and other riches. In that case, *with the aid of all the gods,* the Self, Indra, has to discover and recover the lost wealth.

The *dasyus* who withhold or steal the divine wealth, the cows, are called the *panis*, a word originally meaning doers, dealers or traffickers; they are misers of the extreme. In the Unadi-kosa (IV.119), the word Pani has been explained by Dayananda

as "यः पणायति व्यवहारति, स पणिः, वणिग्वा." The market place or lane of trade or business is known similarly *vipanih* (विपणिः). At another place (II.71) the similarity between the *vanik* (the trader or businessman) and *pani* has been shown thus :

पणायति व्यवहारतीति वणिक्, वैश्यो वा; प्रज्ञादित्वात् स्वार्थेऽङ् वाणिजः।

Normally the term *pani* is not derogatory, but when the same person, the same dealer, becomes a hoarder, a blackmarketeer, a miser, a stealer, then the term stinks of an evil connotation*. In relation to Indra, Bṛhaspati, cows, the Angiras, Sarma, and the Sarameya dogs, the word *pani* stands under a malevolent category.

The Nirukta (II.16;17) discusses the verses I.32.10;11 in details :

अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम्।
वृत्रस्य निण्यं विचरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः॥ (Ṛv. I.32.10)

The waters carry off the nameless body of Vṛtra, tossed into the midst of the never-stopping, never-resting currents. The foe of Indra has slept a long darkness. (*Wilson*).

दासपत्नीरहिगोपा अतिष्ठन् निरुद्धा आपः पणिनेव गावः।
अपां बिलमपिहितं यदासीद् वृत्रं जघन्वाँ अप तद् ववार॥ (Ṛv. I.32.11)

The waters, the wives of the destroyer, guarded by *ahi* stood obstructed like the cows by *pani*; but by slaying Vṛtra, Indra set open the cave that had confined them. (*Wilson*).

Commenting on the latter verse (11), Yaska says :

पणिर्वणिग्भवति। पणिः पणनात्। वणिक् पण्यं नेनेक्ति, that is, *pani* is, one who trades, who is engaged in business; who enhances the value or worth of a saleable article by giving a cleansed appearance (*nenekti*) (II.17) Regarding *vrtra*, the comment says :

वृत्रो वृणोतेर्वा। वर्ततेर्वा। वर्धतेर्वा॥
यदवृणोत्तदु वृत्रत्वम् इति विज्ञायते।
यदवर्तत तदु वृत्रस्य वृत्रत्वम् इति विज्ञायते।
यदवर्धत तद् वृत्रस्य वृत्रत्वम् इति विज्ञायते। (Nir II.17)

Vṛtra is derived from √vṛ (वृ), to cover, of from √vṛt (वृत्), to roll, or from √vṛdh (वृध्), to grow. Vṛtra is socalled because he coverd, because he rolled and

*. Similar to the word *pani*, in English language the word *jew* has double connotations (i) one who professes Judaism (goods sense), (ii) usurer trader who drives hard bargains (derogatory).

because he grew.

The chief of Panis is Vala (वल), a demon whose name signifies probably the "circumscriber" or "encloser", as Vṛtra means obstructor or enfolding coverer. "It is easy to suggest" so writes Aurodbindo (Vol. X.p.134), "as do the scholars who would reas as much primitive history as possible into the Veda, that the *panis* are the Dravidians and Vala is their chief or god. But this sense can only be upheld in *isolated passages*; in many hymns, it is incompatible with the actual words of the *ṛsis* and turns into a jumble of gaudy nonsense their images and figures".

Vala dwells in a lair, a hole (*bila* बिल) in the mountains; Indra and the Angirasa *ṛsis* have to pursue him there and force him to give up his wealth : for he is Vala of the cows, वलस्य गोमतः (Ṛv. I.II.5). The Panis also are represented as concealing the stolen herd in a cave of the mountain which is called their concealing prison, (*vivara*, विवर) or the pen of the cows, *vraja* (व्रज), or sometimes in a significant phrase, *gavyam urvam* (गव्यमूर्वम्), meaning cowly wideness or the luminous wideness; the vast wealth of the shining herds. To recover this lost wealth, the sacrifice has to be performed; the Angirasas or else Bṛhaspati and the Angirasas together have to chant the true word or *mantra*; Sarama, the heavenly hound, has to find out the cows in the cave of Panis. Indra, strong with Soma-wine and the Angirasas, the seers, his companions, have to follow the track, enter the cave or violently break open the strong places of the hill, defeat the Panis and drive upward the delivered herds. Remember, Indra is not, then, the only god who can break open the tenebrous cave and restore the lost rediances. There are other deities to whom various hymns make the attribution of the great victory. Usa is one of them, the divine Dawn, mother of these herds. (VII.75.7)[1]; Agni is another, who fights alone and sometimes with Indra too (VI.60.2)[2]; sometimes with Soma (I.93.4)[3]; sometimes Soma and Indra together (VI.44.2); sometimes the credit goes to Asvins also (VI.62.11)[4]; and also to Angirasas (I.112.18)[5]; and so the Maruts (VI. 66.8) as we have already seen, and also Pusan (VI.54.5.6.10). Sarasvati is also a killer of the Panis. In this contex we are told (I.100.18), that Sarama found the strong wideness of the cows. By right thought the seven Might Ones of haeaven (the seven rivers) knew the Truth and knew the doors

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1. प्रति गाव उषसं वावशन्त। (Ṛv. VII.75.7)
2. ता योधिष्टमभि गा इन्द्र नूनमयः स्वरुषसो अग्न ऊळहाः। (Ṛv. VI.60.2)
3. अग्नीषोमा चेति तद् वीर्यं वा यदमुष्णीतमवसं पणिं गाः। (Ṛv. I.93.4)
4. दृळहस्य चिद् गोमतो विव्रजस्य दुरो वर्तं गृणते चित्रराती। (Ṛv. VI.62.11)
5. याभिरङ्गिरो मनसा निरण्यथोऽग्रं गच्छथो विवरे गो अर्णसः। (Ṛv. I.112.18)

of bliss; Sarama found the strong wideness of the cows and by that the human creature enjoys.''

स्वाध्यो दिव आ सप्त यह्वी रायो दुरो व्यृतज्ञा अजानन्।
विदद् गव्यं सरमा दृह्ळमूर्वं येना नु कं मानुषी भोजते विट्।। (Ṛv. I.72.8)

Who are the Panis, who are the cows, who is Sarama, and who are the others who collectively give a form to the entire Vedic parable? It is the Sun of divine enlightenment, dwelling in darkness that has to be brought back from the innermost cavity of man, shrouded with evil thoughts. The cows are the Light of the Sun, but in the Vedic Text, not of the mundane Sun which rises and sets every day in the celestial and earthly worlds. It is the Sun of Divine Light of spirituality which is to be invoked. It would be worth while to interpret the whole parable esoterically. *Thoughts* (*dhi*, धी) provide us with milk that nourishes us, it is the spiritual Power (*asva*, अश्व), and Light or enlightenment (*go*, गो), which are to be invoked in our struggle against the dominating influence of darkness, Vṛtras, Dasyus of Panis. The inferior truth of this world is mixed with much falsehood and error (अनृतस्य भूरेः) (VII.60.5); on the other hand, we have to proceed to the Home of Truth (सदनाद् ऋतस्य, I.164.47; IV .21.3), a place where we have the triplet--the Truth, the Right and the Vast (*satya*, *ṛta* and *bṛhat*; Atharva. XII.1.1). We shall have to march ahead on the paths of Truth (ऋतस्य पथ्याः III. 12.7). Here in this world, we are engaged in a fight againse evils, sins and darkness. Gods belong to the side of truth and devils and satans to the side of untruth; our satanic adversaries have been given in the Vedic texts the names of Vṛtra, Vala, Dasyus, Panis, or their kings. These powers of darkness have concealed light from us; or they rob us of it, and thus obstruct the inflow of the streams of Truth (ऋतस्य धाराः, V. 12.2; VII.43.4); they do not permit our soul to ascend as if. Let us, therefore, pursue our inner sacrifice; let us invoke all Divinities in us, muster our strength, and with their help ascend to the cherished goal. For this, we shall have to develop right thinking and right understanding, and pursue the path of right action (ऋतस्य प्रेषा, ऋतस्य धीतिः, I.68.5). We are on a battle on one hand which is also our sacred pilgrimage. To assist us, all of us have an Inner Fire, an Inner Flame as our path-finder, a guide, a leader, a torch, the light of consciousness. Let us all have a Sarama with us, an intuitive sacret help to show a way where all other aids fail; then invoke other goddesses, Sarasvati, Ila, and Bharati. One who goes through the text of the Veda, the Divine Revelation, he would find this Grand Parable elaborated or hinted at in various forms. And within the mystic meaning of the parable is incorporated the entire code of our human life on both the lowest and highest planes of achievement, - this is the most sublime philosophy of the Vedic Dynamic Realism.

Contributions to the Explanation of the Jyotiṣa-Vedāṅga

G. Thibaut

The small matrical treatise known by the name of the *Jyotiṣa- vedāṅa* has attracted the attention of scholars since the first time when Sanskrit literature began to be studies by Europeans. Especially it was the celebrated verses containing a statement regarding the place of the winter- solstice at some ancient, although as it finally has turned out, rather indefinite period, which gave rise to a good deal of comment and speculation. They have been discussed in all their bearings by Sir W. Jones, Colebrooke, Bentley, Davis in the beginning of this century, and were submitted at a more recent period to renewed investigation; it may suffice to refer to Prof. A. Weber's papers on the *nakṣatras* (especially the second one), Prof. M. Müller's preface to the fourth volume of his large edition of the *Ṛk-saṁhitā,* which moreover contains some calculations by Archdeacon Pratt and Prof. W. F. Donkin, and the important paper by Prof. Whitney in the first volume (new series) of the *Journal of the Royal Asiatic Society of Great Britain*, the substance of which is reproduced in the twelfth essay, second series, of his *Oriental and Linguistic Studies*. These verses about the places of the winter- solstice, bearing as they do on the question of the chronology of Vedic literature, certainly are the most important of the whole treatise, and may justly claim a much larger amount of interest than we can accord to the remainder of the *Jyotiṣa*; nevertheless the *Jyotṣa* being avowedly the oldest Indian work referring to astronomy which has come down to our time, it was highly desirable that we should be enabled, by a publication of the entire work, to judge of its value. This was at last rendered possible by the paper of Prof. A. Weber, *Ueber den Vedakalender, Namens Jyotisham*, published in the transactions of the Royal Academy of Sciences at Berlin, 1862, which contains an edition of the complete text based on the comparison of a great number of manuscripts, the gloss on the text by *Somākara*, a translation of the text which is founded on Somākara's explanations as far as these owing to the exceptionally bad state of the manuscripts could be made out, and a very instructive commentary by Prof. Weber himself, in which there is collected a large amount of material from diverse sources tending to the elucidation of the obscure verses of the Jyotiṣa.

But in spite of the important step in advance made in Prof. Weber's edition, there remains as he has himself acknowledged, much to be done before we can claim fully to understand the *Jyotiṣa*. The first obstacle in our way is of course the style of the treatise itself with its enigmatical shortness of expression, its strange archaic forms and its utter want of connexion between the single verses. The second obstacle is, or I should rather be inclined to say, was the extraordinary corruption of all the manuscripts containing *Somākara's* commentary, a corruption extending so far that in more than one passage it is hardly possible to make out even the general drift of the argument. (I myself have been able to procure three MSS in addition to those used by Prof. Weber, but they belong to the same families as his and no additional advantage is to be derived from them). The reason for which I prefer to call this second obstacle a past one lies in my conviction of Somākara's commentary, being not only of sight value, but, the explanations of a few verses excepted, positively harmful as misleading the student of the Jyotiṣa and preventing him from having recourse to the only legitimate method of arriving at its true meaning. In fact I consider *Somākara* to have totally misunderstood by far the greater part of the few rules of which the *Jyotiṣa* consists. Professor Weber already, in his edition of the *Jyotiṣa* has complained in many places of the want of connexion by which *Somākara's* method of interpretation is characterized and of the strangeness of the results at which we frequently arrive when accepting him for our guide; but I think we may safely farther and, instead of regretting the want of ability on our side to construe *Somākara's* explanation into a consistent whole, reject his explanations just for the very reason that we are unable to elicit a satisfactory sense from them. It appears to me that *Somākara* has grasped the meaning of his text only where it either was impossible to misunderstand it (so for example in the introductory verses) or where corresponding passages of the *Gārgī-saṃhitā* assisted him in making out the right meaning (so,e.g.,v.9,10). In these latter cases his gloss certainly has some value, since those parts of Garga's work from which he quotes appear to be lost, or have at any rate not been recovered up to the present time; but with regard to the whole remainder of the Jyotiṣa- and this remainder forms by far the greater parts of the work-his commentary must be declared to be worse than useless.

The chief objection to *Somākara's* manner of commenting an objection which by itself would be sufficient to condemn it-is the complete absence of anything in the way of *upapatti* or proof. While every good commentary on an Indian astronomical work, after having explained one of the rules given in the text proceeds to justify it by

showing its agreement with the general principles of the system, *Somākara* never makes such an attempt; he simply gives a scanty explanation of the words of the text and then leaves the reader to his own resources. And the explanations which he gives are for the greater part of a very strange nature indeed ....

I shall point out some of *Somākara's* manifestly mistaken explanations alluded to above (the full text of S. will be found in Prof. Weber's edition).

Verse 21 he explains as stating the length of a *tithi*; but then a *tithi* would consist of fifty-six *nāḍikā*-s only, which duration is much too short (it is of course well-known that a *tithi* in consequence of that *hrāsa* actually may have that duration; but the knowledge of *tithi-vṛddhi* and *tithi-vṛddhi* with the reasons on which they depend, is foreign to the Jyotiṣa).

According to *Somākara's* explanation the words of Verse 13 would imply that the length of the time at *pūrṇamāsī* which may be employed for sacrifices amounts to 138 *nāḍikā*-s in case of the *parvan* taking place in a *caluraṃśa nakṣatra* i.e., a *nakṣatra* consisting of our parts. But according to all authorities, and their number is a very great one, that part of the *parvan-time* which is fit for offering of the includes only the fifteenth *tithi* of a *pakṣa* and three quarters of the immediately following *pratipad*, altogether seven quarters of a *tithi*, while 138 *nāḍikā*-s exceed two *sāvana* days by eighteen *nāḍikāùs*.

Verse 14 would, according to *Somākara*, imply that the last quarter of the fifteenth *tithi* of a *pakṣa* may be used for *upavāsa*, i.e. the initiatory rites preceding the performance of the sacrifice; but all teachers are unanimous in assigning to *upavāsa* only the three first quarters of *pañcadaśī* (noticed already by Prof. Weber, p. 54).

Of verse 20 *Somākara* gives two wholly different explanations, both equally unsatisfactory and one stultifying the other; the same observation is to be made regarding his interpretation of Verse 25. And so throughout the whole commentary.

Certainly S. has been unable to throw any light on the most obscure point in the Jyotiṣa, a point which I regret to say has remained obscure to me also, *viz* the true meaning and purport of the *aṃśa*-s or parts which are said to belong to the *nassatra-s* and according to the participation in which each individual *nakṣatra* is either *dvyaṃśa* or *caturaṃśa*. S. understands these parts as meant to fix the length of that period at each *parvan* which admits of being occupied by the *parvan-sacrifice* and its

preparations, but the results to which this assumption leads him flatly contradict whatever is known about that point from other sources of undisputable authority. I for my part doubt if the aṃśa are in any way connected with the taken up the new and full moon oblations, all the more as not a single word in the whole text of the Jyotiṣa directly points to such a conclusion (the only exception occurs in one of the verses-marked as Vedic. 6- which are found in the Ṛk- recension only; there we read the word *upavasatha*). Being, however, unable to replace Somākara's explanation by a better one, I should not wish to express more than a doubt.

I now proceed to point out the right meaning of some verses which have not been understood up to the present, preparing my way by shortly recapitulating the fundamental doctrines of the *Jyotisa*.

The author of the *Jyotiṣa* intends to propound in his treatise the doctrine of the cycle consisting of five years.

Verses 5: ''They teach (in this treatise) the knowledge of the time of the cycle consisting of five years which begins with the white half of the month Pauṣa.''

Compare also Verse I : ''Prajāpati, the lord of the cycle, him who consists of five years'', etc.

The first question presenting itself, *viz*. The question about the nature of the years which constitutes the fifth part of the *yuga*, is answered in Verse 28: '' Three hundred and sixty-six days, one year, six seasons, two *ayana*-s (the northern and the southern progress of the sun), twelve months are to be considered as solar; this taken five times is a cycle.''

The year meant is therefore the tropical solar year (of course I do not wish to intimate thereby that the author of the *Jyotiṣa* was able to distinguish between the sidereal solar year and the tropical solar year). Cf. Garga's description of the same year as quoted by *Somākara* in his comment on Verse 11 of the *Jyotiṣa*.

The above translated verse of the *Jyotiṣa* and the passage of Garga clearly refer to the same kind of year. There appears at first sight to be a difference in their way of subividing the year, Garga making it to consist of 360 days, while the Jyotiṣa attributes to it 366. But this is only apparent. The day of which Garga speaks is the solar day of Indian astronomy, i.e., simply the three hundred and sixtieth parts of a

solar year, no accounts being taken of the natural succession of day and night. Garga had, before he defined the solar measure, described the *sāvana* measure and remarked that one *yuga* consists of 1,830 *sāvana* days; he could therefore afterwards adopt any subdivision of the solar year without the risk of being misunderstood. The Jyotiṣa on the other hand not having stated before how many *sāvana* days there are in a yuga, had, when basing its yuga on the solar year, to explain how many natural days there are contained in the latter. We shall see that the *yuga* is divided besides into years of a different kind, namely, three lunar years consisting of twelve lunations each, and two lunar years consisting of thirteen lunations each. This division is that actually made use of in the course of the work, but it is of course only a secondary division originating from the wish of establishing an equation between solar and lunar revolutions. The knowledge of the solar year of 366 days, or of the sun's tropical revolution being accomplished in about 366 days, forms the necessary presupposition not only for the *yuga* of the *Jyotiṣa* and Garga with its two intercalary lunar months, but also for the ancient Vedic quinquennial *yuga* with its one intercalary (*sāvana*) months. I cannot therefore agree with Prof. Weber when he supposes this solar year to be an importation from some foreign country. Both *yuga*-s, the Vedic as well as that of the *Jyotiṣa*, would never have been formed, but for the knowledge of the difference of five years of 360 days and of sixty lunations from the time during which the sun performs five tropical revolutions, and for the resulting wish to make up for the wanting harmony.

To return to the *Jyotiṣa*. The length of the solar year being defined and five years being set down as one *yuga*, the next question presenting itself is for what reason just this number of years is combined into a cycle.

Verse 31, first half: "There are (in one *yuga*) sixty-one *sāvana* months, sixty-two lunar months, sixty-seven *nakṣatra* months.

That is, while the sun accomplishes five tropical revolutions, the moon accomplishes sixty-two synodical and sixty-seven periodical revolutions, and the whole period comprises sixty-one *sāvana* months of 30 natural days each.

Cf. the fuller statements of Garga regarding the *sāvana* measure, lunar measure and *nakṣatra* measure.

The next thing we want is a statement of the manner in which a day is subdivided.

Verse 38: "(A *nāḍikā*) consists of ten and a twentieth *kalā-s*, a *muhūrta* comprises two *(nāḍikā-s)* or six hundred and three *kalā-s*."

With this we have to combine the statements made in verse 30 that one *kala* comprises one hundred and twenty-four *kāṣṭha-s* and that in verse 39, that one *kāṣṭha* consists of five *akṣara-s*.

The measure of the *sāvana* day, expressed in *kalā,* is given already in verse 38: the length of the *tithi* expressed in the same measure amounts to $593\frac{17}{62}$ (1830, the number of *sāvana* days in a *yuga* being multiplied by 603, the number of *kalā-s* of one day, and the product being divided by 1860, the number of *tithi* in one *yuga).* The length of the *nakṣatra* day, the thirtieth part of the *nakṣatra* month= one periodical revolution of the moon, calculated in a corresponding manner, is 549 *kalā-*s.

Let us now compare with this some of *Somākara's* statements. The first half of the obscure verse 21: *yā parvabhādan* he explains as stating the measure of the *tithi* to be fifty-six *nāḍikā-s* (or 562 $\frac{4}{5}$ *kalā-s*) and the same sencehe finds in the first *pāda* of v. 39: *sasaptakaṃ bhayuk somaḥ*, both explanations being founded on his supposing the number seven to mean seven certain divisions of time, which had been mentioned under the name of *bhāṃśāḥ*ù parts of a constellationùin verse 15 and were said there to consist of eight parts, or, according to *Somākara,* eight *nāḍikā-s*. That *Somākara's* estimation of the duration of a *tithi* is much too short is manifest, and has been remarked by the editor of the Jyotiṣa already; it is in contradiction not only with Garga's statements, as Prof. Weber notices, but with the elements of the Jyotiṣa itself. It might perhaps be imagined that this estimation refers not to the average *tithi* but a *tithi* which is shortened for some special reason; but there is no mention made of such a shortening in any of the other verses of the Jyotiṣa. Leaving however v. 21 aside, we are able positively to show *Somākara's* mistake regarding v.39. The words *sasaptakaṃ bhayuk somaḥ* he explains by [a statement which we should have to translate] "the moon together with a *nakṣatra* accomplishes a day consisting of seven parts (at 8 *nāḍikā-s* each)." Now firstly, the measure of a *tithi* having been fixed, according to *Somākara,* in verse 21 already, it would be utterly useless to repeat this statement here; secondly, it does not appear why the conjunction of the moon with a *nakṣatra* should be mentioned here, the *tithi* having nothing to do with that matter; thirdly, *sasaptakam* cannot well mean "consisting of seven parts" but must be explained as "that which is joined with a septad." The right explanation is doubtless as follows: the periodical

revolution of the moon is performed in 30 X 549 =16470 kalā-s; 16470 divided by 27, the number of the *nakṣatra*-s, gives us 610 *kalā*-s as the time during which the moon remains in one *nakṣatra*. Now 610 *kalā*-s exceed by 7 *kalā*-s the length of a (*sāvana*) day which amounts to 603 *kalā-s*. We have therefore simply to supply a word for day and to translate "the moon remains in a *nakṣatra* for one day plus seven *kalā*-s." This translation is moreover demanded by the words immediately following, which undoubtedly state the length of the time during the sun remains in one *nakṣatra*... *Somākara's* explanation of *uttamāni* is, owing to the bad state of the MSS, unintelligible; but that it cannot have any value appears from his stating that it cannot have any value appears from his stating that the sun remains in one *nakṣatra* thirteen days only.

I proceed at once to the verse which follows next in the *Yajus* recension, not because the matter it treats of is akin to that of verse 39 but because it contains a similar dangerous corruption and again illustrates *Somākara's* untrustworthiness. The verse runs as follows:

yaduttarasyāyanato gataṃ syāccheṣaṃ tathā dakṣiṇato' yanasya ।
Tadeva ṣaṣṭyā dviguṇaṃ vibhaktaṃ sadvādaśaṃ Syāddivaspramāṇaṃ ॥

The verse clearly contains a rule for finding the relative length of day and night for any nycthemeron during the year. The elements for this calculation are given to us in well known verse of the Jyotiṣa, which fixes the length of the shortest and the longest day of the year.

Verse8: " The increase of the day and the decrease of the night during the northern progress of the sun is one *prastha* of water; the reverse is the case during the southern progress; a period of six *muhūrta*-s (is the result) during one progress."

Therefore, the length of a nycthemeron being 30 *muhūrta-s*, the shortest day is twelve *muhūrta-s*, the longest eighteen. Reasoning from these data only and not taking into account that in reality the day does not become the winter solstice and the summer solstice, we have the following simple calculation: The day increasing by six *muhūrta-s* in one *ayana* =183 days, it increases in one day by 6/183=2/61 *muhūrta-s*. Therefore, to find the length of any day between the winter solstice and the summer solstice take the number of this day reckoning from the winter solstice and multiply it by two, divide the product by sixty-one and add the result to twelve, i.e., to the number of *muhūrta-s* of the shortest day, the same rule applies to the number of *muhūrta-s* of

the shortest day; the same rule applies to the days after the summer solstice, only the process being presented as additive for all cases the number of the days has not to be reckoned from the past summer solstice, but from the coming winter solstice. From this it appears that we have to read in the second half of the verse *tadeka ṣaṣṭyā* instead of *tadeva ṣaṣṭyā* and to translate:

"What is passed of the northern progress and likewise what remains of the southern progress each (*viz.* The number of days in both cases) is to be multiplied by two, divided by sixty-one and added to twelve; this is the measure of the day."

I think it unnecessary to enter, after this, on a discussion of *Somākara's* explanation; I only remark that here as in other cases he was probably prevented from seeing the right meaning of rule by its very imperfection.

The estimation of the longest day at eighteen *muhūrta-s* and of the shortest day at twelve *muhūrta-s*, and the simple rule for finding the length of any day during the year appears to have generally prevailed in India, before the influence of Greek science began to make itself felt. We find them preserved in *Purāṇas,* at a time when people very likely might have known better (see, for instance, Wilson's *Vishnu Purāṇa,* ed. By F. Hall, Vol.2, p.247). Likewise we meet them in the chief astronomical treatise of the Jains, *Sūryaprajñapti*, a summary of whose contents has been given by Prof. A. Weber in the tenth volume of the *Indische Studien*. There (pp.264 ff.) the successive increase and decrease of the length of the day by 2/61 *muhūrta-s* is treated at length and explained according to the fundamental principles of the astronomical system of the Jainas.

I may add here at once, that an identical rule about the increase and decrease of the day is mentioned in *Varāhamihira's Pañcasiddhāntikā* as given by the *Paitāmaha Siddhānta*..

Although this passage [of the *Pañcasiddhāntikā*] is so utterly corrupt that it hardly contains one sound word, anybody familiar with the text of the *Jyotiṣa Vedāṅga* will not fail to observe that the astronomical book quoted by *Varāhamihira as Pitāmaha Siddhānta* must have been either the Jyotiṣa itself or a work very much like it...

Regarding the disputed point whether the rule fixing the length of the shortest and longest days of the year has been borrowed by the Indians from some foreign source, for instance from Babylon, or sprung up independently on Indian soil, I am

entirely of the opinion of Prof. Whitney who sees no sufficient reason for supposing the rule to be an imported one. It is true that the rule to be imported one. It is true that the rule agrees with the facts only for the extreme north-west corner of India; but it is approximately true for a much the rule in question doubtless is agree best with the actual circumstances existing in the North West of India is after all just what we should expect.

I proceed now to those verses which contain statements about the position of the moon at the different periods of the year. We have at first to consider Verse 10.

This verse contains an enumeration of the *nakṣatra-s* (or rather of the divinities presiding over the *nakṣatra-s* in which the moon stands at the beginning of the *ayana-s* of the *yuga*. The commentator quotes a long passage from Garga which contains the same statements expressed more lucidly and circumstantially, so that no doubt can remain about the real meaning of the verse. The ten can remain about *nakṣatra-* answering to the divinities enumerated are, according to verses 32-34 of the Jyotiṣa: *śraviṣṭhā citrā, ārdrā, pūrva proṣṭhapadā, anurādhā, āśleṣā, aśvayuj, pūrvāṣāḍhā, uttara-phālgunī, rohiṇī.* The editor of the Jyotiṣa had, in his remarks on our verse, expressed his desire of a competent person (*viz.* an astronomer) examining the statements made in it and ascertaining whether they agree with the actual state of the case. The wished examination was, on the request of Prof. W.F.Donkin, and his note on the verse is appended to Prof. M.Müller's preface to the fourth volume of the large *Ṛksaṃhitā.* The question was, as it appears, hardly of such a nature as to require the skill of a professional mathematician and *astronomer*; at any rate before asking if the statements of the *Jyotiṣa* agree with reality, it ought simply to have been asked if they agree with or deducible from the elements of the *Jyotiṣa*; if this is strictly the case, they will of course. They will of course participate in the imperfections of these elements and cannot possibly be in perfect harmony with reality. Prof. Donkin naturally proceeds in this manner. Sixty-seven sidereal revolutions of the moon being considered equal to five solar years, one *ayana* is equal to $6\frac{7}{10}$ revolutions of the moon, or 6 X 27 *nakṣatra*-s plus $27 \times \frac{7}{10} = \frac{189}{10} = 18\frac{9}{10}$ *nakṣatra*-s The moon is therefore at the end of each *ayana* $18\frac{9}{10}$ *nakṣatra-s* in advance of the occupied at is beginning, and when examining the list of the twenty-seven *nakṣatra*-s we find that her places calculated according to this rate of progress agree with the statements made in the *Jyotiṣa* only speaks of the *nakṣatra-s* in general without stating in what points of them the moon is

supposed to stand, there would seem to remain some space for irregularities in the moon's motion; but against such a supposition may be brought forward at least one of Garga's express statements, *viz.* that at the beginning of the third *dakṣiṇāyana* sun and moon stand together in the middle of *āśleśā;* in the exact middle of that *nakṣatra* the moon can only stand when the sum of her progress during the five preceding *āyana-s* is equal to $5 \times 18 \frac{9}{10}$ *nakṣatra-s*.

And the fact of the sum of her progress at the end of each period of $2\frac{1}{2}$ years remaining always the same goes of course far to prove the supposed through uniformity of her progress; for what should be the inequalities which regularly disappear or destroy each other at the end of the started period?

We may therefore assume that the author of the *Jyotiṣa* was either not acquainted with the irregularities of the course of the moon which are taken into account by the later Indian astronomers, viz. the irregularities produced by the position and the revolution of the line of apsides of the sun and moon, or, at least did not make a practical use of them for his calculations. Keeping this in view, let us now consider a point which was undoubtedly of primary importance in the eyes of a Vedic astronomer, *viz.* the question in which points of the circle of the *nakṣatra*-s full moon and new moon are taking place during the whole *quinquennial* cycle.

The *yuga* being assumed to contain 67 periodical lunar (*nakṣatra*) months and 62 synodical lunar (*cāndra*) months, one *cāndra* months is equal to $\frac{67}{62} = 1\frac{5}{62}$ *nakṣtra* months. Consequently, the moon passing in one *nakṣatra* month through 27 *nakṣatra-s,* passes in one *cāndra* months through $27+5 \times \frac{27}{62} = 29\frac{11}{62}$ *nakṣatra-s* and in one *pakṣa* (lunar half-month) through $14\frac{73}{124}$ *nakṣatra-s*. Full moon is therefore always separated from new moon and again new moon by the mentioned quantity. On this ground I have drawn up the following list giving the places where all the hundred and twenty-four *parvan-s* (62 full moons and 62 new moons) of the *yuga* take place. It begins of course with the new marking the beginning of the *yuga*, which takes place at the beginning of *śraviṣṭhā* or end of *śravaṇa*. The first column gives the new moons, the second one the full moons.

1.	124/124 śaravaṇa = o/124 śaravaṇa	1.	73/124 maghā

2.	22/124 pūrvābhādrapadā	2.	95/124 uttaraphālgunī
3.	44/124 revatī	3.	117/124 chitrā
4.	66/124 bharaṇī	4.	15/124 anurādhā
5.	88/124 rohiṇī	5.	37/124 mūla
6.	110/124 ārdarā	6.	59/124 uttarāṣāḍhā
7.	8/124 āśleṣā	7.	81/124 śraviśṭhā
8.	30/124 pūrvaphālgunī	8.	103/124 pūrvabhādrapadā
9.	52/124 hasta	9.	1/124 aśvinī
10.	74/124 svātī	10.	23/124 kṛttikā
11.	96/124 anurādhā	11.	45/124 mṛgaśīras
12.	118/124 mūla	12.	67/124 punarvasu
13.	16/124 śravaṇa	13.	89/124 āśleṣā
14.	38/124 śatabhiṣaj	14.	111/124 pūrvaphālgunī
15.	60/124 uttarābhādrapadā	15.	9/124 citrā
16.	82/124 aśvinī	16.	31/124 viśākhā
17.	104/124 kṛttikā	17.	53/124 jyeṣthā
18.	2/124 ārdrā	18.	75/124 pūrvāṣāḍhā
19.	24/124 puṣya	19.	97/124 śravaṇa
20.	46/124 maghā	20.	119/124 śatabhiṣaj
21.	68/124 uttaraphālgunī	21.	17/124 revatī
22.	90/124 citrā	22.	39/124 bharaṇī
23.	112/124 viśākhā	23.	61/124 rohiṇī
24.	10/124 mūla	24.	83/124 ārdrā
25.	32/124 uttarāṣāḍhā	25.	105/124 puṣya

26. 54/124 śraviṣṭhā
27. 76/124 pūrvabhādrapadā
28. 98/124 revatī
29. 120/124 bharaṇī
30. 18/124 mṛgaśiras
31. 40/124 punarvasu
32. 62/124 āśleṣā
33. 84/124 pūrvaphālguni
34. 106/124 hasta
35. 4/124 viśākhā
36. 26/124 jyeṣṭhā
37. 48/124 pūrvāḍhā
38. 70/124 śravaṇa
39. 92/124 śatabhiṣaj
40. 114/124 uttarabhādrapadā
41. 12/124 bharaṇī
42. 34/124 rohiṇī
43. 56/124 ārdrā
44. 78/124 puṣya
45. 100/124 maghā
46. 122/124 uttaraphālguni
47. 20/124 svātī
48. 42/124 anurādhā
49. 64/124 mūla

26. 3/124 pūrvaphālgunī
27. 25/124 hasta
28. 47/124 svātī
29. 69/124 anurādhā
30. 91/124 mūla
31. 113/124 uttarāṣādhā
32. 11/124 śatabhiṣaj
33. 33/124 uttarabhādrabhādrapadā
34. 55/124 aśvini
35. 77/124 kṛttikā
36. 99/124 mṛgaśīras
37. 121/124 punarvasu
38. 19/124 maghā
39. 41/124 uttaraphālguni
40. 63/124 citrā
41. Viśākhā
42. 107/124 jyeṣṭhā
43. 5/124 uttarāṣāḍhā
44. 27/124 śraviṣṭhā
45. 49/124 pūrvabhādrapadā
46. 71/124 revatī
47. 93/124 bharaṇī
48. 115/124 rohiṇī
49. 13/124 punarvasu

50. 86/124 uttarāṣāḍhā	50. 35/124 pūrvaphālgunī
51. 108/124 śraviṣṭhā	51. 57/124 pūrvaphāgunā
52. 6/124 uttarabhādrapadā	52. 79/124 hasta
53. 28/124 aśvinī	53. 101/124 svātī
54. 50/124 kṛttikā	54. 123/124 anurādhā
55. 72/124 mṛgaśiras	55. 21/124 pūrvāṣāḍhā
56. 94/124 punarvasu	56. 43/124 śravaṇa
57. 116/124 āśleṣā	57. 65/124 śatabhiṣaj
58. 14/124 uttaraphālgunī	58. 87/124 uttarabhādrapadā
59. 36/124 citrā	59. 109/124 aśvinī
60. 58/124 viśākhā	60. 7/124 rohiṇī
61. 80/124 jyeṣthā	61. 29/124 ārdrā
62. 102/124 pūrvāṣāḍhā	62. 51/124 puṣya

Adding to the last full moon $14\frac{73}{124}$, we get again $\frac{124}{124}$ *ṣravaṇa*, the first new moon of the next following *yuga*.

We must now look about if there can be found in the *Jyotiṣa* itself any traces indicating that its author acknowledged a list of the same nature as that given above. Our attention will naturally direct itself to the enigmatical eighteenth verse which according to the commentator contains an enumeration of the *nakṣatra-s* in which a certain number of full moons take place. The twenty-seven disconnected syllables of which the verse consists are doubtless meant to represent the twenty-seven *nakṣatra*-s, each syllable being taken either from the name of the *nakṣatra* itself or from the name divinity presiding over it. The following is a list of the *nakṣatra-s* arranged in the order implied in the verse:

1. aśvinī	10. Mūla	19. maghā
2. ārdrā	11. śatabhiṣaj	20. svātī
3. pūrvaphālgunī	12. Bharaṇī	21. pūrvāṣāḍhā

4. viśākhā	13. Punarvasu	22. pūrvabhādrapadā
5. uttarāṣāḍhā	14. Uttaraphālgunī	23. kṛttikā
6. uttarabhādrapadā	15. Anurādhā	24. puṣyā
7. rohiṇī	16. śravaṇa	25. hasta
8. āśleṣā	17. Revatī	26. jyeṣṭhā
9. citrā	18. Mṛgaśiras	27. śraviṣṭhā

For what purpose now are the twenty-seven nakṣatra-s enumerated in the above order? *Somākara's* commentary on the verse is in all manuscripts so corrupt that it is impossible to give it in *extenso* or indeed even to make out its drift in many places; it is however apparent what his view concerning the order of succession of the *nakṣatra-s*. He suppose that the author of the *Jyotiṣa* intended to indicate in what *nakṣatra-s* the full moons during the quinquennial cycle take place, but, instead of giving the *nakṣatra-s* for all, only named those of every second full moon. Thus the six first mentioned *nakṣatra-s* are said to represent six out of the twelve full moons of the first year, the five following ones five of the full moons of the second year, etc. Several of the difficulties arising from this explanation have already been pointed out by the editor of the *Jyotiṣa*; the most important is that the number of the full moons of a *yuga* is sixty-two or at least, if no account be taken of the two intercalary lunar months, sixty, and that we should therefore expect to see the *nakṣatra-s* of at least thirty full moons stated. But there are other objections of a graver character. For if we compare the places of the full moons which would result from *Somākara's* explanation with the places as given in the list printed above, we find that they agree only for a part. The first full-moon-*nakṣatra* of *Somākara, viz. aśvinī (aśvāyujau)*; belonging to the *āśvina* agree with that given in the list (the ninth); but the second one does not agree, the full moon of the eleventh month *mārgaśirṣa* taking place not, as *Somākara* says, in ārdrā but in *mṛgaśiras*. In the same way the full moon of *phālguna* takes place not in *pūrvaphālgunī (bhaga)* but in *uttaraphālgunī*, the full moon of *vaiśākha* not in *viśākhā* but in *anurādhā*, and so on through the whole list. If somebody should object in favour of *Somākara* that the fault of this discrepancy lies with my list, I should answer him that the *onus probandi* lies with him; the list is in strict accordance with the recognised elements of the *Jyotiṣa* and as long as no other elements can be pointed out as having been overlooked by me it must be considered valid. But in reality the list

is not only not invalidated, but on the contrary corroborated by the very verse we are speaking of at present. The following short list will set the matter into a clear light:

The 9th full moon takes place in	1/124 aśvinī
The 18th new moon takes place in	2/124 ārdrā
The 26th full moon takes place in	3/124 pūrvaphālgunī
The 35th new moon takes place in	4/124 viśākhā
The 43rd full moon takes place in	5/124 uttarāṣāḍhā
The 52nd new moon takes place in	6/124 uttarabhādrapadā
The 60th full moon takes place in	7/124 rohinī
The 7th new moon takes place in	8/124 āśleṣā
The 15th full moon takes place in	9/124 citrā
The 24th new moon takes place in	10/124 mūla
The 32nd full moon takes place in	11/124 śatabhiṣaj
The 41st new moon takes place in	12/124 bharaṇī
The 49th full moon takes place in	13/124 punarvasu
The 58th new moon takes place in	14/124 uttaraphālgunī
The 4th full moon takes place in	15/124 anurādhā
The 13th new moon takes place in	16/124 śravaṇa
The 21st full moon takes place in	17/124 revatī
The 30th new moon takes place in	18/124 mṛgaśiras
The 38th full moon takes place in	19/124 maghā
The 47th new moon takes place in	20/124 svātī
The 55th full moon takes place in	21/124 pūrvāṣāḍhā
The 2nd new moon takes place in	22/124 pūrvabhādrapadā
The 10th full moon takes place in	23/124 kṛttikā

The 19th new moon takes place in	24/124 puṣya
The 27th full moon takes place in	25/124 hasta
The 36th new moon takes place in	26/124 jyeṣṭhā
The 44th full moon takes place in	27/124 śraviṣṭhā

From comparing this list with the verse of the *Jyotiṣa*, the purport of the latter becomes manifest at once. The list begins with that *nakṣatra* in the first one hundred and twenty-fourth part of which a *pravan* takes place, proceeds to that in the second 1/124 of which the same takes place, and so on up to 27/124, so that all *nakṣatra-s* are comprised in the list. If we turn back to the complete list of all hundred and twenty-four *parvan-s* given above, we observe that all the numbers form regular progressions; it was therefore not difficult to lay down a simple rule, teaching at what place in a certain *nakṣatra, parvan-s* would take place after the place after the place of the first *parvan* had been named. If such a rule is really hidden somewhere in the observe verses of the *Jyotiṣa*, I am unable to say; possibly it might have been left to the ingeniousness of the student to find out the required law. Nor am I able to explain by what principle the author of the *Jyotiṣa* was guided in selecting the syllables which represent the names of the twenty-seven *nakṣatra-s*. Doubtless he had his good reasons for taking sometimes a syllable of the *nakṣatra's* name of the *nakṣatra's* name, and sometimes a syllable of the name of the divinity presiding over the *nakṣatra*, and again for taking either the first or the second or the third, etc., syllables of the names. *Somākara's* explanation is corrupt and obscure, and seems besides not entitled to much regard since, as shown above, he is utterly wrong regarding the order in which the *nakṣatra-s* are enumerated. I will only remark that after it had been ascertained in what part of a *nakṣatra* the parvan takes place, the next important point would have been to find out at what time of the day the half months is finished, for thereon depends the fixing of the time for the *darśapūrṇamāsa* sacrifices. Possibly the selection of the syllabies is connected with this point; I have, however, not succeeded in discovering the exact relation.

Prof. Weber raises the question (p. 69) if the verse explained above may be used for deciding whether the series of the *nakṣatra-s* acknowledge by author of the *Jyotiṣa* begins with *kṛttikā* or with *aśvini;* the explanation given by me precludes of courses the question entirely.

From the preceding considerations it appears that the author of the *Jyotiṣa* must have imagined each *nakṣatra* as divided into one hundred and twenty-four parts. A further argument for this division as well as for a sub-division of the one hundred and twenty-four parts is to be drawn from the divisions of time which are made use of in the *Jyotiṣa*. These latter have been stated above; a nycthemeron is divided into thirty *muhūrta-s, a muhūrta* into two *nāḍikā-s anāḍikā* into ten and a twentieth *kalā-s*, a *kalā* into one hundred and twenty-four *kāṣṭhā-s, a kāṣhā* into five *akṣara-s*. the great variety of sub divisions of time employed in Indian astronomical works is well known, the only invariable elements appears to have been the division of a day into thirty *muhūrta-s* or sixty *nāḍikā-s*. Now, the system of sub-division of the *nāḍikā* being left to the choice of the individual astronomers they will naturally have selected those fractions of the *nāḍikā* which were to them of the comparatively use in their calculations. What sub-divisions these are depends of course in each individual case on the celestial objects and motions which enter into the astronomer's calculations and on the view he takes of their relative importance. Thus we have seen above from Garga's exposition of the four measure of time that he divided the *sāvana* day into one hundred and twenty-four and twenty-four *lava-s*, consequently the *nāḍikā* (although the latter is not mentioned in the quoted extract) into 2 X$\frac{1}{15}$ *lava-s*. This division enabled him to express the measure of the *sāvana* day, of the tithi and of the solar day without using fractions, the first comprising, as stated, 124 lava-s, the second 122, the third 126. And the *lava* being sub-divided into parts (*lavaḥ pañcadaśas tathā:* the name of the sub-division is not given) made it possible to express the measure of the *nāḍikāwithout* fractions. An analogous example is the division of one *aṅgula* into thirty-four tita-s which occurs in *Baudhāyana's Śulvasūtra* and which enables us express the relative length of the side and the diagonal of a square without making use of fractions. The same applies to the measures of time used in the *Jyotiṣa*. That quite a different value could be attached to the terms *kalā, kāṣṭhā*, etc. appears among other instances from the passage of *Parāśara* quoted by *Bhaṭṭotpala* in his commentary on *Varāhamihira's Bṛhat-saṃhitā*, which is referred to by Prof. Weber (p.105); according to it *Parāśara* divided the *nāḍikā* into ten *kalā-s*, the *kalā* into ten *kāṣṭhā-s,* the *kāṣṭhā* (omitting several intermediate divisions) into eighty *nimeṣa-s or akṣara-s*. Other values are given to *kalā, kāṣṭhā,* etc., in other places.

Now the *Jyotiṣa* begins with the apparently very inconvenient division of the *nāḍikā* into 10$\frac{1}{20}$ *kalā-s*. But this division, besides enabling us to express the duration

of at least the *sāvana* and the *nakṣatra* day in whole numbers (603 and 549), allows cf our doing the same for the period during which the moon remains in one *nakṣatra*, the length of which period is, as we have seen above, 610 *kalā*-s. This is of course of primary importance for a work of the character of the *Jyotiṣa* which chiefly treats of the moon's revolution through the circle of the *nakṣatra-s*. Further we have seen that the nature of the quinquennial yuga necessarily led to the division of each *nakṣatra* into one hundred and twenty-four parts; this division of space suggested in its turn a new time, *viz*. that of the *kalā* into one hundred and twenty-four *kāṣṭhā-s*. The moon passing through its hundred twenty-fourth part in 610 *kāṣṭhā-s*. At the same time the *kāṣṭhā* helps to a convenient expression for another period which is of first rate importance in the system of the *Jyotiṣa, viz*. That of the duration of a *tithi*, 593 X $\frac{17}{12}$ *kalā-s* being equal to 593 *kalā-s*, 34 *kāṣṭhā-s*.

Considerations of a similar nature lead us to understand the use of the sub-division of the *kāṣṭhā* into five *akṣara-s*. After having established divisions of space and time convenient for expressing the motion of the moon, others were wanted where by to express the relation of her motion to that of the sun. The moon making sixty-seven revolutions while the sun makes five, the sun passes through $\frac{5}{67}$ of a *nakṣatra* while the moon passes through a whole one. Now in order to find as easy expression for this relation, the simplest method would of course have been divided each *nakṣatra* into 67 parts; but this was no longer possible, the *nakṣatra-s* being already, for more cogent reasons, divided into one hundred and twenty-four parts each. It was therefore necessary to look out for a sub-division of the one hundred and twenty-four parts of the *nakṣatara* which would make a provision for the above stated want, and the first practicable sub-division which presented itself was that of each one hundred and twenty-fourth parts or of the whole *nakṣatra* into six hundred and twenty parts. For while the moon passes through five of them. This sub-division of time, and thus the *kāṣṭhā* was divided into five *akṣara-s*. The moon remains in a whole *nakṣatra* 610 *kalā-s*, in 1/124 of a *nakṣatra* 610 *kāṣṭhā-s*, in 1/620 of a *nakṣatra* 610 *akṣara-s*; 8174 *kalā-s or kāṣṭhā-s* or *akṣara-s* 8174 *kalā-s or kāṣṭhā-s or akṣṭhā-s* would be the corresponding periods for the sun. Another important advantage of the division of a *nakṣatra* in 620 parts was that it allowed of expressing in whole numbers the space passed the space passed over by the moon during one *tithi*, which amounts to 603 of the 620 parts of a *nakṣatra*. And in the same time, *viz* in the duration of a tithi, the sun advanced just 45 such parts. I will just venture on mentioning that a reference to these

45 parts is perhaps contained in verse 26. There some manuscripts read not *navabhir* but *navatim*, and *Somākara* explains *navatibhir*; if we adopt one of these latter readings, the verse directs us divide the *sūryakṣabhāgān* by 90 and then to multiply the result by 2, which is the same things as dividing them by 45. This is, however, only a conjecture, and I am unable to give a satisfactory translation of the verse.

Let us now turn to the verses referring to the *adhimāmāsa-s*. The *yuga* containing sixty-two lunar months, two of the lunar months had to be treated as excessive (*adhimāsa*). To this arrangement manifestly refers verse 37, although all its words are not quite clear. The editor of the *Jyotiṣa* hesitatingly renders the first word by "two less", pointing out at the same time that *Somākara* seems to explain *dvi* by *dinam* (the words of the latter are: *dvyūnaṃ dviṣaṣṭibhāgena pratyekaṃ dinaṃ dvāṣaṣṭena bhāgena kṛtveli*); the latter explanation really appears to be the right one. That the word *dvi*, strange as it may appear, is used in the sense of "day" in several passages of the *Jyotiṣa* cannot be doubted (cf. p. 5 of Prof. Weber's edition), and if we take it in that sense, the verse may be translated as follows :"a day diminished by its sixty-second part is to be deducted from the sun (the solar measure)", etc. A (*sāvana*) day of 603 *kala-s*, diminished by its sixty second second part ($9\frac{45}{62}$) equals to 593 $\frac{17}{62}$ *kalā-s*, which is the length of a *tithi*, and 30 solar days being equal to 31 *tithi-s*, the verse apparently states in what manner the difference of solar and lunar time sums itself up. The word *sapārvaṇam* or *saparvaṇam* must therefore express in some manner the period during which the mentioned difference amounts to one *tithi*; it may perhaps be translated "at each *parvan*", parvan denoting either the new moon *parvan* or the full moon *parvan* only. (Prof. Weber is inclined to refer the *dvi* in *dvyūnam* to the *lava-s* which constitute the difference between Garga's lunar day and *sāvana* day; but this is impossible for two reasons: firstly, the division of the day into *lava-s* is not made use of in the *Jyotiṣa*, and secondly, the difference necessitating the establishment of two *adhimāsa-s* is not between lunar time and *sāvana* time, but between lunar time and solar time, 1860 *tithi-s* being equal to 1800 solar days). The second half of the verse presents no difficulty: "produced by which there are formed in addition two excessive months in all the middle and the end (of the *yuga*)." The thing was therefore managed in this way that the thirty-first and the sixty-second lunation of the *yuga* were not counted but combined with the following ones into one month. It is well known that the advanced Indian astronomy of a later period effects the agreement between lunar and solar time in a similar way; basing however on more exact dates regarding the

revolutions of the sun and the moon it does not of course pass over every thirty-first lunation.

To the question about the *adhimāsa* another verse of the *Jyotiṣa* also seems to refer, *viz.* verse 12, of which *Somākara* gives a very peculiar explanation, founded on his view of the meaning of the word *pāda*.

The latter he suppose to signify the fourth part of the time which required for the performance of the *darśapūrṇamāsa* sacrifices and which, according to him, is itself called *parvan* in different places of the *Jyotiṣa*; the duration of this fourth part is thirty-one, *viz nāḍikā-s*. The sense of the verse is therefore, according to him, as follows: " if the *parvan* (the lunar half- month) is diminished, (the diminution) is in (i.e. does not exceed) a *pāda*, i.e. the time of thirty-one *nāḍikā-s*." By this diminution he seems to understand the difference of *sāvana* and lunar time. But, as Prof. Weber has already pointed out, a statement of this nature would be perfectly useless, since the difference between the two measures during a lunar half-month amounts to $\frac{15}{62}$ of a *sāvana* day only and therefore of course does not exceed 31 *nāḍikā*-s, being in fact less than half that amount. Prof. Weber would therefore prefer to take *parvan* as meaning the whole lunar month; but even on this supposition the statement of the verse would be of a strange indefiniteness; why say that the difference between lunar and *sāvana* time in the course of one lunar month amounts to less than $\frac{31}{60}$ of a *sāvana* day when it actually amounts to $\frac{30}{62}$ and when it was very easy to calculate the latter exact amount from the fundamental data of the *Jyotiṣa?* Besides, it appears to me that we have no right at all to supply the word *nāḍikā* in this verse as well as in many other verses where *Somākara* makes use of it. It seems to me that the simplest explanation of the verse would be the following: "if a *parvan* is to be deducted (for the sake of establishing harmony between lunar and solar time) it is to be done at a quarter (*viz.* of all *parvan-s*); and such a quarter comprises thirth-one (*viz. parvan-s*, the whole *yuga* containing one hundred and twenty-four *parvan*-s)," So that the verse is only another statement of the fact that each sixty-second lunar month is to be left out i.e. not to be counted. I pass at once to verse 30, where the word *pāda* again occurs (in the compound *catuṣpādī*). The verse states the number of the sub-divisions of the *yuga* according to the different measures of time. The first quarter of the verse is obscure in spite of *Somākara* offering an explanation....

That by *ayanānyṛṣeḥ* we have to understand sidereal (*nākṣatra*) half-months

(so called from analogy to the *ayana-s* of the sun) cannot be doubted; but it is impossible to state their number as being either 135or 134, or since the *yuga* always contains sixty-seven *nakṣatra* months only. The admission of an alternative between the two numbers would in fact be subversive of the whole system of the *Jyotiṣa*. I am not able myself to give a satisfactory explanation of the first *pāda,* but at any rate the second *pāda* must be separated from it and translated: ''the *ayana-s* of the moon i.e. the sidereal half-months are one less (*viz.* than 135) i.e. 134.'' When we come to read after this something about *parvan-s*, we naturally expect a statement of their number too, and I think that the third *pāda* means nothing else than: ''the *parvan-s* are tetrad of *pāda* having been said above to be equal to 31) are 124 in number; which agrees of course with the dates of the *Jyotiṣa*. Prof. Weber takes *parvan* in this passage as meaning the holy time at each *parvan* and *pāda* as meaning the fourth part of that time, equal to thirty-one *nāḍikā-s* (in accordance with *Somākara's* explanation of v. 12) and translates: ''the *parvan-s* have four quarters, i.e. last 124 *nāḍikā-s''*., but this interpretation is certainly less simple than the one given above and is not even countenanced by the commentator.

I have to add only two short remarks. In v. 5 (of those verses which are found in the Ṛk- recension only), we must read *paurṇamāisṃ ca ṣoḍaśīm* instead of *sīm trayodaśīm*. The verse contains a statement of the dates of the equinoxes during the five years of the *yuga*, and a calculation of these dates according to the elements of the *Jyotiṣa* shows the necessity of the emendation. V. 16 contains the words *paulaslye' staṃ gate*, which *Somākara* explains by *candramasya staṃ gate*. There is, however, no authority for taking the word *paulaslya* to be a name of the moon, while *Pulastya* is mentioned as father of *Agastya* in the *Viṣṇupurāṇa*. The star *Agastya* (Canopus) is, as it well-known, frequently mentioned in the earliest Indian astronomical treatises, and as it visible in Northern India only during a part of the year, the verse of the *Jyotiṣa* seems to state that somethingù although it is obscure whatùis taking place during that part of the year in which Agastya is not visible.

A great part of the *Jyotiṣa* remains unexplained; vv. 11, 13-17, 19-23, 25-27, 29, 41 especially are still quite of *Somākara's* attempts at elucidation. It may be expected that, should the corresponding parts of Ganga be recovered, light would fall from them on the obscurities which baffle us at present. I do not however think that anything new would be added to our knowledge of the elements of the *Jyotiṣa*. The latter seen

to contain nothing but the doctrine about the *yuga* consisting of a certain number of months of the different kinds, the statement regarding the coincidence of the *yuga's* beginning with the winter solstice and the new moon of *māgha*, the new moon taking place in the first point in the first of *śraviṣṭhā,* and the rule stating the duration of the longest and shortest days together with the regular increase and decrease of the day during the whole year. All the remainder of the *Jyotiṣa* apparently contains nothing but deductions from these elements and is therefore of a secondary interest only.

Theory of Management in the Perespective of Vedas

Dr. R.Venkataraman

Scientist is possessed of a sense of universal causation. His religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superioroty which, copared with it, all the systematic thinking and acting of human beigs is an utterly insignificant reflection. This feeling is the guiding principle of his life and work, in so far as he succeeds in keeping himself from the shackles of selfish desire. It is beyond question closely akin to that which has possessed religious geniuses of all ages'.- Albert Einstein

Mangement is responsible for seven Ms - Misson, Money, Mechanisms, Management, Monitoring and control, and Moksha and control, and Mokasha (liberation by mental peace of doing all work with high intergirty) depands on the people, human capital.We types of turbulence. The focus should be both and moral financial and dimension that function and are transparent, involvingg mind, body and sprt of all those involved in organising and doing things. For this a holistic approach we need tools for development of mental power, perpectives, specialised skills, mangement dexterity and internalised mental disciplines to meet the challenges of life in any field of activity chosen.

A system is thoughtful collection of parts linked togther to carryon various processes involved in accomplishing a goal. The effectiveeness of the system depnds on how well it has been designed with feedbacks, cheks and balances. If the system design is defective, has structural deficiencies and ignores or misinerprets relations the consequences canot be foreseen. (E.g.vehicles with defective brake systems, computers fitted with defective batteres that cause fire, defective software products) its utility is questionable. The effectiveness depands on how carefully various aspects of system actually function, regulate, coordinate and control various processes in operation.

Efficiency verging on perfection alls for taking advantage of explicit and tacit knowledge and skills management. Ludwig Von Bertalanfy who idetified the General Systems Theory said that the whole is more than the sum of parts. Inquiry into identification of the parts and the way they should be integrated leads into an un-chartered territory of mind and its disciplinary core calls for a clear road map. Professional systems covering many inderdisciplinary areas like engneering, biological sciences, finance, and economics can be developed and tightly integrated to the extent the control systems are based on quantifiable data. But when values and ethical behaviour are involved, the optimal control systems need to be augmented. The principles discussed provide a general framework approach to intellectual and values systems developent and impleentation that can span diverse fields of activity providing the necessary safeguards in implementation.

> *Life is not an exercise in wage earning, romanticism or a gamble. What we can learn during a lifetime is so tittle compared to the knowledge ountain, which is growing on a daily basis du to advancement of science, technology, psychology, biological, and arts. You have to structure your thinking for maximum clarity and create an unwavering firmness of mind. It enables the spirit in the heart to be refined and the intellect to become sharp to the discipline of knowledge and of action with absolute ad relative values and ethics. A pot can only so much water you dip it into a well or a sea to fill it. But the human intellect can absorb ever-increasing knowledge and wisdom if it learns to use effectively both the right and left halves of the brain. Developig your mind like climbing Munt Everst. You should first develop motivation, passion and desire to climb facing all tribufation on the way, collect tools you need and then start with understanding that you have to move systematiaffy dealing with unexpected prblems as ou face them on your journe. Similarly, you have to move step-by-step to get a glimpse of the buried potential within. Everyone must keep learning as long as he/ she lives.*

The need is to tran enable everyone to learn to release the buried potential in the huan soul, understand and control the difficult to control thought waes in the mind affecting reactions and decisions creating a mindest to do all work taken up with dedication and honesty. Enlivening the brain and developing its full potential and

functioning calls for structuring the midest through left-brain SOLAR (Sequential, Objective, Logical, Analytical, and Rational) and right-brain HISS (Hlistic, Intuitive, Synthesizing and Subjective) thinking in a highly systematic and maner to bring about the desired transformation. *Rittam standing* for the order of things-physical, moral, spiritual laws and *Satyam* denoting individual and soial acts of truthfulness are two important terms of Vedas. The Vedas teach us a single reality as the support of the universe. The cause of the universe, *prajāpathi* is supported by His own imperishable nature. Vedas say He extends beynd everything that can only be preceived by un-distraced mind meditating on Him and what we understand is but we can imagine of the *Paramātman*. Understanding this linkage between the creator is reflected in the aphorism *deho devalaya procto jeevo brahma sanātanaha* and enables everyone to rise above viewing everything with mere bodily attachments. This calls for understanding the structuring dynamics of human mind and intellect, that constricts the mind, shed poverty of mind (*chitta daridratā*), expandand broaden it at the psychological, psychic and consciousness levels (samasta bhuvana vyapi vistaratā). This will bring about transformational development of the mind, intellect and ego and practitioner to rise above narrow self interests and function from a higher plane in life with detachment, preserving core alues with motivation and commitment to the *essage karmanyevādhikaraste mā phaleshu kadāchana*, to contribute to sustained development of society and pass n the message to others. This approach everyone to understand human psychology and effectively work in groups with moral values and transparency.

Values and ethical behaviour are the producs of spiritual values followed by human beings and societies and it is difficult to build them into quantified control systems.the mindset of dynamic decision makes in dealing with issues in family, society and business will benefit by understanding the foundations of the ethial theory discussed in this book based on Vedas and Upanishads and Advaita Philosophy. Great intellectuals and practical men have found that

> *'Access to the Vedas is the greatest privilege this may claim over all previous centuries. In the whole world, there is no study so beneficial and so beneficial and elevating as that of the Upanishads. It has been the solace of my life. It will be the solace of my death. 'German Philosopher Schopenhauer*

> *'' In the great teaching of the Vedas, there is no tuch of sectarianism.*

> *It is of all ages, clims and nationalities and is the royal road for the attainment of the Great Knwledge.'' Thoreau, American Thinker*

Apollonius said that he saw India

> *'' A race of mortals living upon the Earth but adhering to it, inhabiting cities, but not being fixed to them, prossessing everything but possessed by nothing''.*

Let us follow the path shown by the sages who have experienced the light of the internal Ātman, the eternal consciousness who all pervading, is in all directions and time, ast, present and fulture realized the nature of and makes us a boundle of vibrating energy have who left the heritage for development through Vedas and Upanishads. Anyone who does his work with values and ethics, understanding this vibrating energy and with the fire of knowledge and wisdom gained by using the energy is a *jnānāgidaga karmā yogi*, rising above narrow considerations by looking at all his work as offering, *yajna*, contributing to develop society as a family, *vasudaiva kutumbakam*. The final test to mangement is liberation.

Causality of human mind

Mind erceives the objects from inuts by sences. There may be objects which humans have not perceived. An ideal is a subjective view created by the mind on the basis of perceived objects and when postulated it can be a subject for discussion.

Systems theory is now getting extended to monitor patterns of employee and management actions to interoret patterns and events in the workplace for understanding various behavioural patterns. Contingency theory says that best leadership or anagement style manaers must take into account all aspects of the current situation and act on those aspects that are key to the situation at hand before making any decision. Chaos theory deals with random events that take-place that can not be controlled. Ensuring health of a functioning organization calls for identifying, diagnosing and resolving organisational and operational problems. Organizational integrity is the ethial edge in the competitive society assuring and trust that is expected of all managements-business, government and non-business entities, by stakehlders, employees, shareholder, suppliers, community and environment. The loss of this expectation of trust has been displaed in Enron type scandals since 2001.

Our thinking about an object does not affect the object. Only when we take action to impact on the object it may be affeted. There are limits to our action and many objects do not get affected by our actions. You can not by your action change copper to gold Cognition is a passive function of the participant based on his perception of the situation.

When information is used to do something, the impact of the thinking and actin is the active function. Approaches adopted to identify tendencies clouding wisdom leading to errors, sluggishness and taking steps to get over them to live a life of noble mission should teach what is

- Right activity-what should be done
- Right abstinence-what should not be done
- Truthfulness
- Complete dediation and concentration on responsbilities undertaken
- Control over triple gates of desires, anger and greed leading to dishnesty
- Ignorance, identifying areas of ignorance and seeking guidance before acting.

Fundamental Ethics, Compliance, and Responsibility Questions

1. What standards should we set to (1) guide the behaiours of our members and other agents and (2) establish the legitimate expectations of our other stakehlders?
2. What strctures, systems, and staff do we need t have in place for us to (1) integrate our standards throughout the organization and (2) manage our other stakeholders' expections?
3. How can we be ensure that we have the right people in the right places to pursue our purpose as an organization, follow our standards meet the reasonable expectations of our stakeholders?
4. How can we most effectively and effecively (1) cmmunicate our standards to our members and other agents and (2) establish legitimate expecations among our other stakeholders?

5. How can we most effectively and efficiently determine if (1) our members and other agents are acting in accordance with our standards and (2) we are meeting our other stakeholders' legitimate expectations?

6. How can we (1) encourage our members and other agents to embrace our standards and (2) manage the expectations of our others stakeholders?

7. How should we respond when there is miscnduct, mistakes, or misunderstandings?

8. How can we cnsistently apply the reason, experience and knowledge of our members, other agents, and other stakeholders to (1) set appropriate standards and live by them and (2) be recognized as a contributing member of our communities?

U. S. Federal Sentencing Guidelines for Organizations (''FSGO'') based Elements of an ''Effective'' Compliance Programe are

1. Reduce Misconduct by establishing standards and procedures reflecting industry norms and government regulations and mandatory business ethics and legal compliance standards and procedures for employee and afent behaviour that are reasonably capable to reducing the prospect of misconduct,

2. High Level of Accountability through one or more high-level empowered managers to oversee complaince with the standards and procedures,

3. Due Diligence and not to delegate substantial discretionary to individuals who are likely to engage in illegal activities,

4. Effectively communicate the standards and procedures,

5. Auditing/ Monitoring to achieve compliance with the standards and procedures by establishing a misconduct reporting system that employees can use without fear of retribution,

6. Enforce Standards Consistently through disciplinary measures including failure to detect an offence,

7. Respond appropirately and promptly after an offence is detected and take action to punish the guilty and to guard against similar offences in future and Learn through Experience.

Torn between classical and modern systems theories and their applications in the modern world the human interdisciplinary approach of *karma yoga* should enable you to maintain social awareness and deal with the fragmentation of knowledge created by specialisation. The *karma yoga* approach provides a holistic systemic advance in this direction. This enable you to comprehend the positive features of understanding yourself, holistic thinking, developing approach systems and methodologies to decision making in any field of your interest. The highly practical approach to develop ethical thinking mind ad applying what is learnt in practice through commitment in action refferred to *kara yoga* behaviour model.

Causality of human mind cannot be understood by simple unidirectional sequential way of isolating issues and controls. The self-referential network of the subconscious mind explained in the Upanishads should be clearly understood as also the mind, intellect and ego (*mano buddhi ahamkara)* function. The process of acquiring knowledge through discipline of doing work *(karma yoga*) freed from bondage imposed by birth with a well integrated balanced intellect with introspection is like a raft enabling even the foulest of sinners to cross the ocean of life with purity of heart. Lord Krishna says everyone has choice between *karma yoga* and *sānkya yoga*, which is a combination of jnāna yoga (Yoga of knowledge) and *karma yoga* (Yoga of work). He adds that on Earth there is no purifier of heart as *karma yoga* and advises Arjuna to choose the path of *karma yoga* and establish himself in it with even temper, without hate or desires, slash all doubts born out of ignorance with the sword of wisdom, discharge duties and responsibilities without taint of feeling of mineness, shaking off attachment and eventually get liberated and enter into ocean of joy, *ānandasagara*.

You will be able to implement your plans with the conviction by disciplining yourself and developing your mind and through *karma yoga* philosophy. *Karma yoga* discipline of doing work freed frm bondage with a well-integrated balanced intellect with introspection is the path discussed for psychological development, acquisition of skills, learning through working and understanding management in its various perspectives. *Karma yoga* guidance *karmanyevādhikaraste mā phaleashu kadāchana* aims to structure your thinking for maximum clarity and prepares you to

act with unwavering firmness of mind once you have taken a decisin to act. It tackles certain basic issues of change that challenges the cntentions we hold on to without understanding their deficiencies and tendincies to mislead. This approach suggested enables a person to develop enlightened intelligence to address issues of strategic concern to lead a happy and contented life. Katha Upanishad teaches us that the one who uses enlightened intelligence as a charioteer and a tough determination as reins over turbulent mind attains the highest end in life's journey.

Vijnānasārathiryastu manah pragrahavan narch
Sodvanah param āpnoti tadvishnoh paramampadam
-Kata Upanishad.*III.9*

This presentation is structured to proceed from the broadest overview to specifics. It presents timeless presonality developmet and management principles enshrined in *karma yoga* to build enduring human institutins. It is a globally system of theory and practice with built in thinking of core values, introduction and effective alignment of functions, which lead *jnāna yoga*, continual development of knowledge and of *bhakti yoga*, dedication and devotion to what you do. The personality development aspect when used by the corporate setup will assist in assimilating the talents and energies inhernet in human resources by making them find common cause by defining groups' core ideologies and make them function within corporate idelogies. The management gets intergrated with development of all knowledge and valuable insights within the organisation in planning and executing its mission with a broder vision. This path should be adopted by everyone interested in development of human resources to serve socity whether he/she functions in government, in business or in any other way.

The need is continual education to understand the human mind, its functioning and conditioning it to function effectively with values to enable you to

- Discover and accept previously unlnown or vague nature of your own self
- Create in yourself an ability to identify what is bothering you including your negative self traits known only to you and take effective meaningful corrective action to change
- Prepare yourself to listen to the negative traits in you identified and

expressed and by others, critically evaluate them calmly ad take corrective action where your feel necessary

- Learn to listen with empathy and how to express opinions
- Learn when and how to advise
- Devise better ways of interacting with others
- Understand your blind spots and be clear about your end objectives and
- Rise in your quality and leel of commetment to others to maintains trust reposed by them in you at all costs

Following the path shown by Vedas and Upanishads will enable evey individual and organisation to unleash it power to change upholding at all times moral and ethical values.

High Technology in ancient Sanskrit Manuscripts

-CRS Prabhu

This paper aims at pressing the preliminary result of the study and investingation on a few rare ancient Indian Scientific Shastras in Sanskrit. While there is a general opinion that at some point in the prehistoric or protohistoric times India had highly developed technological society, there has been till now no real corroboration of this opinion.

The recent study and experimental investigations of a few rare and obscure Sanskrit works of Scientific nature has provied some basis, especially in the fields of Chemistry, Metallurgy and material science that there could have indeed existed an advanced technological status of the society, atlest in these fields, at some point of time in India's pre or protohistory.

This paper attempts to present these initial results which include the procurement and decipherment of manuscripts and also the experimental laboratory prepartion of the deciphered materials.

History & Bakground

During January 1991 a set of Sanskrit manuscripts manuscripts have been procured from a source at Banglore. While most of the manuscripts procured were never published, limited publication was done for (a) Vimana Shastra and (b) Amsu Bodhini, both ascribed Maharishi Bharadwaja.

Based on the study and investigation performed till now, the following history, background and origin of the system of Ancient Sanskrit Shastras have been identified:

(i) An integrated system of ancient scientific shastras has been identified. This system is based on an integrated framework of concepts and characters to ancient Indian literature including Vedic, Puranic and Ayurvedic components. These concepts have not much in common with modern science. However, the concepts can be tested only

independent physical verification. Since theoretical models of physical phenomena can be varied with time, the conceptual framework of model may not affect the physical phenomena themselves or the experimental results thereby achieved on empirical basis.

The Shastras covered in this system run into over a hundred in number with subjects as wide ranging as Chemistry, Metallurgy, Engineering, Architecture and Medicine (human, veterinary and plant). We will be presently dealing with only the specific set of shastras which have been located by us during 1991, though there may be many other sources of Shastras traditionally or otherwise which have not been dealt by us.

(ii) While only a few of the total system of Shastras have actually been orally delivered and subsequently recorded into writing around 1912 A.D., more than twenty of them are supposed to have been actually available physically with the main source, namely the late Pandit T Subbaraya Sastry of Anekal (near Bangalore) during the period of 1875 to 1930 A.D.

(iii) Pandit Subbaraya Sastry was apparently only a medium for oral deliverly from his memory (which he reportedly acquired from his Guru) of the Shastras which were written down either in parts or in whole by others (as G Venkatachala Sharma of Bangalore) who acted only as scribes.

About twenty Shastras were orally delivered by him in parts and handwritten manuscripts (on old paper) were produced during 1911-1940 as indicated by the dates recorded by the scribe. (Though he himself had access to then even during 1865-1911).

Some extracts of the Shastras were also printed in a few articles in journal Bhoutica Kalanidhi' by late Shri B Suryanaraya Rau (granfather of Shri B V Raman of Bangalore who displayed them also).

(iv) While reportedly Pandit Subbaraya Shastry had access to these Shastras through his Guru Maharaj (who was also a Yogi) the exact means and channels of acquisition have not been determined clearly. Possibilities of Yogic meditation, trance or other extranormal states being the cause

for this cannot be ruled out, apart from regular memorization for oral delivery.

(v) The small set of Shastras actually delivered have quoted extensively from various other texts, including dictionaries, attributed to various authors of Vedic, Post Vedic & subject periods on varied of scientific nature. None of these texts have been located from any other sources, though the subject matter covered in them can be traced to be common to many Sanskrit works on related subjects e.g. Ayurvedic texts and Nighantus (Dictionaries).

(vi) Notwithstanding the unclear origin of these texts (for which reason many persons claimed that these Shasrats are not authentic or genuine) some of the contents of these texts have been investigated in terms of physical experimentation by trying out in the laboratory, the given formulae for the prepartion of materials as alloys, glasses, ceramics, etc., as described in these texts. The decipherment process was primarily involvedin tracing the synonyms of the words used for the input ingredients for making various materials by using Ayurvedic sources as Dictionaries.

List of procured manuscripts of Ancient Scientific Shastras in Sanskrit.

	Title	Author ascribed
(i)	Vimana Shastras (or Vaimanika Prakaranam)	Maharishi Bharadwaja
(ii)	Amsu Bhodhini	- do -
(iii)	Kritakavajra Nirnaya (of Ratna Pradeepika)	Not clear
(iv)	Jalatatwa Prakarna	- do -
(v)	Apatatwa Upanyasa	- do -
(vi)	Rajya Tantra	Mahrishi Yanjyavalkya

The Decipherment Process

Among the various manuscripts procured, the followin were mainly studied:

(i) Vimana Shastra (or Vaimanika Prakaranam a chapter of Bhardwaja's Yantra Sarvasva)

(ii) Amsu Bodhini

(iii) Kritaka Vajra Nirnaya

The decipherment process centrally concerned itself on the identification of practicable formulae for chemical preparations (in the laboratory) from the corresponding Sanskrit descriptions and recipes for the preparation of the materials as alloys, glasses and ceramics, as per the ancient methods in terms of notions, concepts and framework which were unique to the Shastras. The only common grounds with modern times were the input ingredient materials, which after decipherment could be identified either as equivalents of simple inorganic materials in the laboratory (as metals as copper, lead etc) or alternatively complex organic materials from the nature such as herbs, roots, gums, resins, barks and mineral ores largely known to the Ayurveda system, as is practised today, both by Ayurvedic Physicians and Ayurvedic Chemists and Pharmacists.

The decipherment process, which was quite tedious and complex, primarily involved finding the equivalent Sanskrit words for names of input ingredients for preparations of various materials. Since most of the words used in the manuscripts were quite archaic they have gone out of use in more recent (classical) Sanskrit, the Ayurvedic or Nighantus or dictionaries helped to partial extent in giving the more recent equivalents for such words. However there are quite a number of words for which no more recent equivalents have yet been found. The search efforts are still in progress.

The seond part of the effort lies in finding the equvalent Indian Language word for Sanskrit word i.e.Hindi or Telugu equivalent which an be used for actual indentification of herb or mineral ore in the market or in the nature in general. In this connection subtantial help was obtained from Ayurvedic Physicians and Chemists.

The third steps is procuring the identifed materials from natural sources (e.g. mineral ore), a task sometimes becoming a very difficult, as some of the materials are very rare and may not be available in the modern times.

The fourth steps involves the actual preparation of the described material (as an alloy or a ceramic or glass) by mixing the identified input ingredients in the proportion given in the Sanskrit original.

At this stage the modern Chemistry laboratory was utilised and the melting and cooling procedures were performed according to the directions given in Sanskrit manuscripts.

The mixing proportions were given in terms of relative units in weight. The units of temperature used were in 'Kakshyas' and the exact interpretation of 'Kakshya' is not yet known, though roughly it has been equated (as 1 Kakshya =12.5 C) at low temperatures (this scale may not be linear at higher temperatures).

The procedure for heat treatment was also given in Sanskrit sources in terms of either sudden pouring or gradual cooling or slow pouring to produce various effects and different properties.

As regards the equipment to be used, in all experiments only the modern laboratory equipment was used, though descriptions in Sanskrit were varied as various types of crucibles (mooshas), bellows (bhastris) and furnaces (kundas) of ancient times (which are not available now).

4. STATUS REPORT AS OF JUNE 1999

Ancient Indian texts and manuscripts pertaining to Science &Techonology have been studied with an aim to decipher and decode formulae for making new materials as alloys, ceramics and glasses. A formula for making protein rich food extract from Indian grasses also has been deciphered.

The following twenty formulae for new materials consisting of special alloys, ceramics and glasses have been deciphered and some of them were actually produced based on the ancient Sanskrit texts of Vimana Shastra (quoting Lohatantra), Amsu Bodhini, Kritaka Vajra Nirnaya, etc., based on the texts and formulae by the Late Pandit Subbaraya Shastri of Anekal (1855-1940 A. D.).

S. NO.	NAME	DESCRIPTION
1.	**"Tamogarbha Loha"**	A lead alloy capable of light absorption

Status:

Already produced in the laboratory, light in weight, black in colour, found to be resistant to acids.

Displayed high level of absorption for laser light (from red Ruby laser-as observed by Prof. Robert Anderson of San Jose State University during his visit to India in December 1991). Some chemical and other properties found to be unique-patentable new alloy. A laboratory test done in 1996 in Physics Department of Osmania University, Hyderbad indicated laser absorption Characteristics upto 79% of incident light from a laser. (This alloy was used in 'Tamo Yantra' in the Vimana Shastra for the purposes of absorption of light escaping from a photochemical reaction which resulted in absorption of light, thereby generating darkness')

2. **"Pancha Loha" (not the well-known Panchaloha for making idols)"** — A copper alloy which is highly malleable and also highly corrosion resistant to salt (NaCL)

Status:

Already produced and characterised to posses:

(a) Golden Yellow Colour (described is the Sanskrit texts as 'Hema Vernam' or golden colour).

(b) Corrosion resitance to moisture and salt water (displayed weight loss of only about 0.00335 mg/dm^2/ in 3% NaCL solution).

(c) High machinability and on micro structure analysis found to be single phases alloy with high malleability (described in Sanskrit as 'maridulam' or soft')

(d) Characteristics, composition and properties found to be not listed in ASM Reference (1988) and therefore patentable new alloy.

3. **"Araara Tamra"** — A copper alloy Zinc, lead and iron of light absorption

Status:

Already produced and characterised to possess:

(a) Golden Yellow to reddish tinge (described in Sanskrit texts as 'Hema Varnam' or golden colour).

(b) Brittle, light and hard on micro-structure analysis found to be two phase alloy.

(c) Very hard (Young' modulus 16.9) (described in Sanskrit texts 'Dridham, or 'strong').

(d) Characteristics, composition and properties found to be not listed in ASM Reference (1988) and therefore patentable new alloy.

4. **"Chapala grahaka (cermic)"** A fine porcelain type of ceramic

Status:

Already produced and characterised to be resistant to all acids and alkalis.

5. **"Chapala grahaka (glass)"** -A soft glass (of low temperature melt)

Status:

Already produced and characterised to be resistant to acids and alkalis.

Refractive index found to be 1.614. (Highest known among soft glasses made at low temperatures).

6. **" Ravi Shakti Apakarshana Darpana (glass)"** -A special glass concentrating (visible) light energy in sun light

Status:

Already prdued and study of optial properties is not yet done.

7. **"Ushna Shakti Apakarshna Darpana (glass)"** A special glass for concentrating the heat energy in sun light

Status:

Fully deciphered and to be produced in the laboratory.

8. **" Badhira Loha"** A sound proof alloy

Status:

Fully deciphered and to be produced in the laboratory.

9. **"Vidyut darpana"** A special glass that has capability to neutralize electrical discharges as lightning

Status:

Fully deciphered and to be produced.

10. **"Raja Loha"** A high- heat- absorbing aloy used for the bodies of various flying crafts.

Status:

Fully deciphered and to be produced in the laboratory.

11. **"Rudanti Mani"** A special material

Status:

Fully deciphered and to be in the laboratory.

12. **" Rutika Mani"** A special material

Status:

Fully deciphered and to be produced in the laboratory.

13. **"Abhra Mrid darpana"** A special mica glass

Status:

Fully deciphered and to be produced in the laboratory.

14. **"Sunda Mrit Kacha"** A special glass

Status:

Fully deciphered and to be produced in the laboratory.

15. **"Pingala Adarsha"** A special glass

Status:

Fully deciphered and to be produced in the laboratory,

16. **"Samanka Loha"** A special alloy

Status:

Fully deciphered and to be produced in the laboratory.

17. **" Ravi Shakti Apakarshana Darpana"** A special glass with solar heat collecting properties.

Status:

Fully deciphered and to be produced in the laboratory.

18. **" Hatakasya Loha"** A Copper alloy with golden apperance.

Status:

Fully deciphered and to be produced in the laboratory.

19. **" Vata Stambhana Loha"** A copper, iron, lead alloy

Status:

Fully deciphered and to be produced in the laboratory.

20. **"Ghantarava Loha"** An alloy that has high sensitivity to different types of sounds.

Low cost Protein rich food from Grass

In addition to the above materials, a formula for producing a protein rich food extract (powder) from specific Indian grasses is also deciphered. The Central food Tech. Research Institute, Hyderbad has certified that the powder extracted from the specified grasses shows about 13% protein content. Other tests from nutrition and medical angles are to be taken up. This activity is aimed at producing low cost protein rich food products (as powder, biscuits, malt etc) based on this formula

Agni Sthambhana or Fire Resistance

In addition to materials produced or deciphered as above, a technique for preventing and resisting fire and burning is also developed. Two techniques/ solutions have developed for Agni Sthambhana or Fire resistance:

a) For preventing burning of inflammable objects as paper, cloth and wood

b) For preventing burning of human body.

It has been noted that in both the above cases the fire will not be allowed to be caught (or burning to start) even after continous exposure to flame for upto 30 seconds. (Normallyfire catches any inflammable material with 0.5 seconds and any moist material within 3 dampened with this liquid do not catch fire and can also be used to put off fire or escape unburnt in fire even after long exposure to flame).

Anahara or avoiding food

A recipe for a special type of biscuit has been developed. This biscuit when consumed upto 50g dose can help overcome hunger and skip a meal for about 3-4 hours. Upon medical trial, was found very useful in obesity and diabetic cases.

(Note: Items 4&5 are developed independent of Vimana Shastra).

Details of individuals and organisations involved & Acknowledgments

Acknowledge with deep gratitude are due to the following individuals and organisations who have been contributing in Aarious capacities and roles for the success of this project:

Organisation	Person involved	Role
1. Birla Science Centre, Hyderabad	Dr. B G Siddharth Director, Birla Science Centre	Committee member (of the three member committee for investigation into Ancient Indian Science & Technology) and had played Crucial role in arranging various resources for the project.

2. Birla Institute of Scientific Research (BISR), Hyderabad	1. Late Dr. M C Ganorkar, Director, BISR. Hyderabad	Committee member (of the three member Committee for invesgation
	2. Mr Ranga Madhavan, (then Doctoral student)	into Ancient Indian Science & Technology) and had played a crucial role in terms of conducting various experiments and all activities related to Chemistry in terms of preparation of materials as per formulae in the Shastras, etc., and also testing for Chemical properties of materials produced in the laboratory BISR, Hyderabad.
3. BHEL-CTI, Bangalore	Dr. B K Chandrasekhar, Sr. Manager, CTI	Assistance in melting at high temperature.
4. D. M. R. L.	Sri R B Subramanian Project Director	For assisting with providing facilities in D M R L.
5. Punarvasu Arogya Kendra, Secunderabad	Dr. Ram Niwas Sharma Dr. Surendra Sharma Dr.K G Sharma	For assisting with Ayurvedic information decipherment of various Formulae.
6.	Dr. B V S Subba Rao	For assisting with ceramics related informaton and also interacted with Indian Ceramics Society.
7. N.G.R.I.	Dr. Y V Ramana	For performing mechanical tests on alloys produced at NGRI, Hyderbad and producing valuable data

8.	Sri S R Sharma (Retired Director of Mines & Geology, Govt. of A. P.)	For advice from time to time in the process of decipherment.
9. Maharaja Place Manuscript Library, Jaipur	Head	For permitting to use the library of Anient manuscripts in Sanskrit.
10. I.R.D.E., Dheradun	Head	For offering test facilities.
11. Shri Khuleesh Kothari, Jaipur		For offering support to this work.
12. Prajna Bharti, Hyderbad		For sponsoring and arranging resources.

Conclusion

This investigation provides the basis for identifying of the description given in source of the Sanskrit texts dealing with materials. While it is not clear how these originated or whether they are authentic, the experimental approach only attempt in finding out the validity of the description of preparation of some special materials such as alloys, glasses, ceramics, etc. Even though some persons have hinted at the whole text being a modern work, composed by the oral deliverer imself, the experimental results uphold the veracity of the textual contents and also indicate lack of availability of these materials in modern times, thereby hinting at an ancient histrocial origin.

Strategies for Employee Aananda

Dr. P.R. Gogna

1. What Constitutes Aananda

युवा स्यात्साधुयुवाऽध्यायकः। आशिष्ठो दृढिष्ठो बलिष्ठः। तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात्। स एको मानुष आनन्दः।

Yuvaa Syaat saadhu yuvaa adhyaayakaḥ
Aashishtho Dridhishtho Balishthaḥ
Tasyeyam Prithivee Sarvaa Vittasya Poornaa Syaat I
Sa Eyko Maanusha Aanandaḥ Taittirīya Up. ii-viii-1

Youth, goodness, learning, health, vigour and energy constitute **AANANDA**. A human being who has all these and is most lavishly supplied with wealth for all human enjoyments and is well versed in the **VEDAS**, is sinless and is free from desire* -his joy is one unit of **AANANDA**. The bliss attains excellence owing to a concurrence of external and internal means.

2. Some concepts Relevant to AANANDA

2.a Avidyaa and Vidyaa (Materialism and Spiritualism)

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते।
ततो भूय इव ते तमो य उ विद्यायां रताः।।

Andham Tamaḥ Pravishanti yeh Avidyaam Upaasatey I
Tato Bhooya Iva Tey Tamo Ya U Vidyaayam Rataaḥ II *Yaju - 40-9*

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* Vedavyaasa in Mahaabhaarat xxii-clxxxiii-47 says :

The sense-pleasure of this world and the great joys of heaven are not one-sixteenth part of the bliss that comes of the cessation of desires. (p. 479 Br. of Gambhir)

The above definition of **AANANDA** will help forming corporate strategies for Employee's **AANANDA** which combine concern for their material wellbeing with spiritual life. What follows are some Vedic concepts that need attention to do this.

विद्यां चाविद्यां च यस्तद्वेदोभयं सह।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते।।

vidyaam chaavidyaam cha Yastadveydobhayam Saha I
Avidyayaa Mrityun Teertvaa Vidyayaa Amritamashnutey II

Yaju - 40-11

The Features of Avidyaa and Vidyaa*

Avidyaa	**Vidyaa**
Materialism	Spiritualism
Wealth & Prosperity	Perfection
Outward Activity	Inward Contemplation
Sense-mind-intellect Dominated	Soul Dominated
Preya	Shreya
Pleasure	Righteousness
Injustice & Fear	Justice; Fearlessness

Pure Avidyaa/ Materialism leads to blinding darkness resulting in Greed, Exploitation, Lust, Anger, Excessive Desires, Ahamkaara, Infatuation, Disunity, Lack of Integrity, Disharmony, Stress and Grief.

Pure Vidyaa / Spiritualism leads to even greater darkness resulting in Inertia, Associability, Self Centredness, Poverty and Selfishness.

-Yaju 40-9

Purely securlar or materialistic life, even though led under the most reasonable limits of discipline and self-control is not full life and, therefore, is a life in darkness. Science which claims to be secular or materialistic without religion is lame. Similarly purely spiritual religious life leads to blinding darkness. Religion or spiritualism without science is blind.

Yaju 40-11

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* Words with similar Connotations are:
Avidyaa Materialism, Activity, Secularity, Desire-prompted Karma, Ritualism
Vidyaa Spiritualism, Meditation, Religious, Upaasanaa

The Atharva Veda 19-71-1 also says that

स्तुता मया वरदा वेदमाता, प्रचोदयन्तां पावमानी द्विजानाम्।
आयुः प्राणं प्रजां पशु कीर्तिं, द्रविणं ब्रह्मवर्चसम्।
मह्यं दत्त्वा व्रजत ब्रह्मलोकम्।। अथर्व १९.७१.१

Aayuh Praanam Prajaam Pashum Keertim Dravinam Brahmavarchasm

Materiality, (i.e. Long life, Vitality, People, Cattle, Fame and Wealth) and spirituality both together make full life.

The Corporate World must, thus take care of both Material and Spiritual life of the Employees while framing strategies for their **AANANDA.**

2b. Asambhooti and Sambhooti Yaju, 40-12&14

or Individualism and Collectivism

अन्धन्तमः प्रविशन्ति ये सम्भूतिमुपासते।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः।। १२।।

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते।। १४।।

Andham Tamaḥ Pravishanti Yey Asambhootimupaasatey I
Tato Bhooya Iva Tey Tamo Ya U Sambhootyam Rataah II 12
Sambhootim Cha Vinaasham Cha Yastadvedobhayam Saha I
Vinaasheyna Mrityum Teertva Sambhootyaa Amritamashnutey II 14

Those who know or act for individual benefit enter into blinding darkness and those who know or act for the collective benefit alone enter into greater darkness.

- Yaju 40-12

Those who know/ act for both the individual and the Corporate body over come destruction through individualism and enjoy progress through paying attention to the Corporate interests. Hence both the individual and the corporate interests must be harmonized.

-Yaju 40-14

The Features of Asambhooti and Sambhooti

Asambhooti	**Sambhooti**
(Individual Benefit Dominates)	(Corporate Benefit Dominates)
Self Interest	Corporate Interest
Non-Cooperation (e.g. Strikes)	Cooperation
Group is explotted	Individual is exploited
Works as Black sheep	Ignores self-growth

The **YAJNA** spirit as explained next will help healthy blend of Asambhooti and Sambhooti

At times there is a demand on the individual's conscience to contribute to public/corporate interests which require sacrifice, not only of his personal interests but also personal liberty. Individual rights have to e subordinated to his duties. Occasions also sometimes arise when the individual's interests have to be jealously guarded. There could be no corporate existence, if the rights of individual and the claims on him of the Corporation of which he is a member were not clearly demarcated.

Independence would be license if it were to be interpreted as the liberty to shirk discipline-to flout rules.

Both the Individual and the Corporation, being closely inter-linked, the Yajur Veda Ordains a simultaneously harmonious development of both.

This harmony will be facilitated if the Organization emphasises its duty to the individual and vice versa. The creation of a duty in one necessarily results in the creation of right in the other and the protection of such right. Therefore we have to establish duty-based Corporate life. in the *Vishnupuraana* the importance given to duty is emphasised thus:

अत्रापि भारतं श्रेष्ठं जम्बूद्वीपे महामुने।
यतो हि कर्मभूरेषा ततोन्या भोगभूमयः।

Atraapi Bhaaratam Shreyshtham Jamboodveepey Mahaamuney I
Yato Hi Karmabhooreyshaa Tatonyaa Bhogabhoomayah II

Among the various countries, Bhaarata is regarded as great ba because this is the land of duty in contradistinction of others which are lands of enjoyment, i.e. based of rights.

2C. Concept of Corporate Entity

The Corporate Entity is all pervading - i.e. it covers the Employees, the Customers, the Society, the Government, the Shareholders.

Every one of these Stakeholders is influenced by the influences it. This all-pervasiveness has to be experienced and lived and contributed to so that the participants assume the role of givers rather than recipients as ''Giving is really taking

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिंष्ठं सर्वतं स्पृत्वात्यतिष्ठद्दशाङ्गुलम्।।

Sahasrasheershaa Purushaḥ Sahasraakshaḥ Sahasrapaat I
Sa Bhoomin (Viswato Vritvaa) Atyatishthat Dashaangulam II

The Corporate body (as God in the Universe) with thousands (innumerable) of heads, eyes, ears and feet is enveloping the whole of the thinking and activity it is concerned with. Because of this it is capable of immense Knowledge with sacrifice will power, strength and activity.

This creates unity of purpose and action and results in perfection, **AANANDA** for all concerned.

Corporate strategies must ensure that every employee feels that he is the Organization.

The above idea is re-inforced by the following mantra

-Rig. 5-60-5

अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय।

Ajyeyshthaaso Akanishthaasa Eytey
Sam Bhraataro Vaavridhuh Saubhagaaya

In the Organization all are equal, working as brothers with the same objective, thoughts and words, for its prosperity and perfection.

2d. Yajna Spirit necessary for Promotion of Aananda

(a) Introduction

The Corporate Entity as envisioned before can result in **AANANDA** if there is Yajna Spirit throughout the Organization.

Yajnayo Vai Shreyshthatamam Karma

Shatapath 1-7-1-5

Lokopakaara, i.e. Welfare of all is Yajna.

Ayam Yajnayo Bhuvanasya Naabih

- Yaju -23-62

Whenever the above activities and sentiments prevail that is the centre of the Organization/World.

(b) Praana (Vital) and Soul of Yajna

The Yajna Spirit can be developed if everyone in the Organization Realises:

i. इदं न मम Idam Na Mama- the PRĀNA of Yajna I surrender my actions and their fruits to Him WHO is the Cause and End of all activities. The fruits of my action are not for me alone - they have to be shared with others.

ii. स्वाहा Swaahaa - the soul of Yajna

''I am havppy to surrender my actions to HIM.''

There i & ii will result in good quality of products and services.

(c) Constituents of Yajna

i. देवपूजा Devapooja

ईशा वास्यमिदꣳ सर्वं Eeshaa Vaasyam Idam Sarvam

-Yaju 40-1

''God is everywhere and in everyone.'' This feeling

*results in respect for and recognition of all

*makes one feel the effect of one's words, feelings and actions on others if

these will give one and them **AANANDA**

* leads to Non-Violence against all.

ii. संगतीकरणा Sangateekarana UNITY

सङ्गच्छध्वं सं वदध्वं सं वो मनांसि जानताम्।

Samgachchha Dhvam Sam Vadadhvam
Sam vo Manansi Jaanataam

It exhorts every one in the Organization to move, speak and think in unison so that there is ''WE'' attitude (not WE and THEY), cooperation, unity and participation, excellence, service, innovation and partnership by all. This will result in absence of conflicts.

iii. दान Giving or Charity attitude

It will result in giving thanks, respect and recognition to all for their contribution, sharing fruits/wealth, knowledge and in promoting Dutifulness rather than clamour for Rights as Giving is really RECEIVING.

iv. Aparigraha

It means limiting of desires or dispossession

Man does not go after possessions, is not greedy, when he feels a sense of **POORNATVA** within, whereby his source of **AANANDA** lies in him and not outside him. An Organization/ Society where **PARIGRAHA** is dominant is a lame society of lost and bewildered people. ''When all desires, that cling to one's heart, fall off a mortal becomes immortal, and one attains Brahman here.''

-Kath II-iii-14

This is realization by the Employer and other masters will lead to non-exploitation of all stakeholders including the employees and avoid too much stress on consumerism. It will also control pollution. This will be possible when we begin to appreciate **APARIGRAHA** and those who practise **APARIGRAHA**.

With Saattvika faith in Yajna we get the desired effect of Performance Improvement & **AANANDA**.

2e. By the Yajna Spirit the Organization will help the Employee to fulfill his Four-Fold Goal of Life, i.e.

Artha, Dharma, Kaama, Moksha

This will be achieved by the Employee

i. earning sufficient material wealth, helped by his own efforts and Organization's facilities (Artha)

ii. receiving Dharmic treatment of Patience, forgiveness, absence of love-hate syndrome, purity, truthfulness, justice, receiving appreciation/recognition of his knowledge - (Dharma)

iii. getting satisfaction of his reasonable desires based on Aparigraha - (Kaama)

iv. enjoying fearlessness, Anaasakti (absence of Moha) equanimity, control over his senses, mind, intellect and Aananda of his Aatmaa and self-fulffilment (Moksha), which state of the Employee is expressed as follows in Yajur Veda 31-18

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय।। १८।।

Vedaahametam Purusham Mahaantam
Aadityavarnam Tamasah Parastaat I
Tameyva Viditvaati Mrityumeyti
Naanyah Panthaa Vidyatey Ayanaaya II

I have perceived this mighty Cosmic Man. Which has Sunlike lustre and is far beyond darkness. By realizing HIM one can overcome death, pain, suffering. For salvation (Moksha), there is no other path except this.''

Dharma (duty and righteousness) is supreme out of the four-fold goal.

Manu (114-224) regarding supremacy of Dharma says -

धर्मार्थावुच्यते श्रेयः कामार्थौ धर्म एव च।
अर्थ एवेह वा श्रेयस्त्रिवर्ग इति तु स्थितिः।।
परित्यजेदर्थकामी यौ स्यातां धर्मवर्जितौ।

Dharmaarthaavuchyatey Shreyah
Kaamaarthau Dharma Eyva Cha I
Artha Eyveyha Vaa Shreyastrivarga Iti Tu Sthitih II
Parityajeydarthakaamau Yau Syaatam Dharmavarjitau II

"For achieving welfare and happiness some declare that Dharma and Artha are good. Others declare that Artha and Kaama are better. Still others declare that Dharma is the best. There are also persons who declare that Artha alone secures happiness.

But the correct view is that the aggregate of Dharma, Artha, and Kaama (trivarga) secure welfare and happiness.

However, the desire (Kaama) and material wealth (Artha) must be rejected if it is contrary to Dharma."

3. Corporate Prayer for AANANDA

The following daily Prayer will help spreading Aananda for all in the Organization :

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी
महारथो जायतां दोग्ध्री धेनुर्वोढानड्वानाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः
सभेयो युवास्य यजमानस्य वीरो जायतां निकामे-निकामे नः पर्जन्यो वर्षतु
फलवत्यो न ओषधयः पच्यन्तां योगक्षेमो नः कल्पताम्।। २२।।

Aa Brahman Braahmano Brahma varchasee Jaayataamaa Raashtrey Raajanyah shoora eshavyo ativyaadhee mahaaratho jaayataam dogdhree dheynur vodhaanadvaanaashuh saptih purandhiryoshaa jishnoo ratheyshthaah sabheyyo yuvaasy yajamaanasya veero jaayataam nikaamey nikaamey nah parjanyo varshatu phalavatyo na oshadhayah pachyantaam yogaksheymo nah kalpataam II

May our people be

- Noble, Visionaries, Well-disciplined,

-Adventurous & Innovative

-Illustrious in Values, Science & Technology

-Ever Leading in Competitiveness

-Without Selfish Motive

May There be

-Perfect Coordination Amongst all

-Justice & Protection for all

May there be

-Sufficient Sun & Rain to supply

Raw Materials & Fruits for Health

May our

-Products and Services be Ever-Improving & Cost Effective

May our

-Organization, Nation, and the whole Humanity be Prosperous & Perfect

-Yaju 22-22

4. Values Essential to Yield Aananda

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति।
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु

Satyam Brihadritamugram deekshaa tapo Brahma Yajnah prithiveem dhaarayanti I

Saa no Bhootasya Bhavyasya patnyurum Lokam prithivee nah krinotu III

The values are-

-Truthfulness	-Lawfulness
-Inspiration	-Innovativeness
-Self-Discipline	-Thankfulness
-Self-study	-Charity
-Respecting others	-Patience
-Assertiveness	

Practice of these Values by all will help achieving Aananda.

5 i The Role of the Leader in Promoting Aananda

सवित्रा प्रसवित्रा, सरस्वत्या वाचा, त्वष्ट्रा रूपैः, पूष्णा पशुभिः,
इन्द्रेणास्मे, बृहस्पतिना ब्रह्मणा, वरुणेनौजसा, अग्निना तेजसा,
सोमेन राज्ञा, विष्णुना दशम्या, देवतया प्रसूतः प्रसर्पामि।।

Savitraa Prasavitraa, Sarasvatyaa Vaachaa, Twashtraa Roopaih, Pooshnaa Pashubhir indreynaasmey, Brihaspatinaa Brahmanaa, Varuneynaujasaa, Agninaa Teyjasaa, Someyna Raagyaa, Vishnunaa Dashamyaa, Deyvatayaa Prasootah Pra Sarpaami//

The leader can promote Aananda by

-motivating people for dutifulness & truthfulness, innovativeness, clean life, team spirit

-sweet and effective communication

-resolving conflicts amicably

-spreading trust

-firm faith in human Values by word and Action.

5ii Audit of concern for Values of the Employer

My Priorities of values as employer

My level of concern for this values

Values	High	Average	Mild	Lowest	Not at all
1. Patience					
2. Forgiveness					
3. Mental control					
4. Non stealing					
5. Cleanliness					
6. Sensual control					

7. Intelligence					
8. Knowledge					
9. Truth					
10. Non-Anger					
11. Setting self-example					
12. protecting The righeous					
13. Lokopakaara					
14. Sweet words					
15. Punishing the wicked					
16. Values are important					
17. Work as "World Citizen"					
18. Ambitiousness for Lokopakaara					
19. Action for Action					
20. Trust					

21. To get new ideas go deep into the self					
22. Test of org. Success is: Integrity, Happiness and Development of the individual					
23. To be					
24. to know					
25. Healthy Team Building					
26. Promoting world class R&D					
27. Promoting Innovativeness					
28. Setting the flowers, not the thorns					
29. Be enthusiastic But not ignore obstacles					
30. Technology is important					

31. Initiative					
32. Knowledge of Neetis					
33. Organizing secret information system					
34. For competitiveness building we have to fight with thoughts					
35. I believe in being a role - model					
36. Belief and act on unity of thoughts-words-deeds					
37. The employee is both producer and consumer					
38. Excellent verbal communication					
39. Developing followership is important					

40. Motivating people					
41. Promoting Aananda of all stakeholders					
42. To be shodashi					

Note : Maximum number of 'High' indicate high concern for values and so high role for Aananda

-Maximum number of 'Lowest' indicate low concern for values and so poor role for Aananda

6. Freedom from Indebtedness to have Aananda

अनृणा अस्मिन्ननृणाः परस्मिन् तृतीये लोके अनृणाः स्याम।
ये देवयानाः पितृयाणाश्च लोकाः सर्वान् पथो अनृणा आ क्षियेय।

Anrinaa asminnarinaah parasmin triteeye lokey anrinaah syaama I
Yey deyvayaanaah pitriyaanashcha lokaah sarvaan patho anrinaa aa kshiyeyma II

-Ath. 6-117-3

May we be free from debts at all times and from everyone- i.e. Parents, Gurus, Guests, Groups, Society, the Nation and the Nature.

The Organization is indebted to the Employee. It can free itself from this debt by

Recognizing his role

Sharing Prosperity

Healthy and Progressive Personnel Policies

and Practices.

All this is to be done as a matter of duty.

Similarly, the Employee must free himself from the Organization's debt on him by:-

Contributing to organisational-Goals

Dutyfulfilment- doing more than expected

Promoting Organisational peace, prosperity and goodwill

Looking at everything/idea as Organization.

Even though the Mantra does not envisage a feeling of indebtedness on the part of the employee but it is obvious he also must do his duty.

7. Formulation of Strategies for Employee's Aananda

All the points discussed before are the essential foundation for framing the strategies which, if framed by ignoring these points, will not result in Employee **AANANDA**.

The strategies presented are divided into **SOOKSHMA** (i.e. subtle) and **STHOOLA** (i.e. Gross) strategies.

7a SOOKSHMA STRATEGIES

7a. (a) REWARD SYSTEM

i. Well Planned

No Discrimination

Performance plus Corporate Needs based

ii. Guna- Orientation as the basis

The Employees who ae **SAATIVIKA** and / or **RAAJASIKA** will get a higher rating, Inter Alia, for rewards as against those that are **TAAMASIKA**. Details of **GUNAAS** Follows:

GUNAS' EFFECT ON PERSONALITY

PREDOMINANT GUNAS

Characteristics	Sattvika	Rajasika	Tamasika
DEFINITION	Knowledgeable, Contemplative, Bold, Upright, Righteous, Observes the World As a witness, Balanced	Mania for Possessions & Property, Passionate, Selfish, Egoist, Schemer, Greedy, Animal Type, Active	Ignorant, Foolish, Forgetful, Vegetable Type Inert
KNOWLEDGE	Sees Unity Amongst All, Cooperative, Holistic	Differentiates Between One & Others, Competitive, Divisive	Irrational, Untrue, Destructive, Holds on to a Part Only
WORK	Duty-oriented, Without Attachment to Fruits, Unselfish, For **HIS** Sake, Gyana, Light, Peace & Bliss, Steady & Leisurely, Shreyas	Desire-prompted, Active, Selfish, `I-ness', Superiority complex Self-important Hasty, workaholic, Preyas	OBjectiveless, Self-Destructive, Work Performed Under Ignorance of Consequences, Procrastinating, Lazy & Indifferent, For Loss or Injury to others.
INTELLECT	Is aware of Distinction Between The Moral & The Immoral, Pros & Cons Acts on the Moral, Non-Competition, Balanced	Takes a Distorted view of the moral & the immoral, acts on the immoral, Remembers only what is convenient	Understands the immoral as the Moral, Hazy, Cannot recall the Right things at the right time
COMMITMENT	To Organizational goals, shared values, Higher purposes	To Ego, Name, Fame & Power	To Bad Habits, Rumours, Sleep
CARE	Sensitive to others' Needs, Understands others' feelings	Honour, Parental, Protective to Subordinates	Selfish, Easily Swayed

MEMORY	Of both sides of events, Balanced	One-sided, Remembers only what is suitable	hazy, Cannot Recall the right things at the right time
PASSION	To altruistic ideals, to do good & be good	To fight, to argue, to prove he is right	Suicidal Mulish
REASONING	Subtle, Discerning, Harmonious	Sharp, Quick, Aggressive & Divisive	Faulty, Stubborn
CHARITY	Gives away everything to all as service to HIM, As duty, no ego, for bliss, quietly	With show & Obligation on others, for more gain & fame	Rudely giving to the undeserving
AUSTERITY	Unselfish, self-dependent, performing Yajna as duty, faith in rishis, pious, transparent, disciplined, austerity of words, body & mind, surrender to HIM, bliss	To gain recognition by falsehood, harshness, full of ego, selfishness	self-torture, harmful, abusive speech, harming others
WORSHIP	Worship of **AMIGHTY**, gods, the learned, the wise, aiming to reach HIM	Worship of Demigods, The wealthy & the influential, for selfish ends	Worship of Ghosts, Demons & Dead souls, for evil designs
RITUALS	Performed as laid down in scriptures, As commands of the **SUPREME**, with charity, sharddha	For showing off, gurudom-based, selfish, egoistic, thankless to **SUPREME POWER**	Offering animal sacrifice, without Veda Mantras, without charity & sharddha

7A.(b) Commitment, Accountability and Pride for

i. the Organization and its objectives

ii. the leadership

7A (C) Freedom to solve job-related problems

Trust

Forgiveness

Innovativeness

7A (d) Grievance Handling

Freedom of Expression

Humaness- see HIM in the Aggrieved

Objectivity - non discrimination

Equanimity

Promptness

Grievance is not a battle to be won

Problem solveing atmosphere

7A (e) Opportunities for Advancement

Performance - Oriented

Well Planned

No discrimination

Performance and Organizational needs as the basis which is well understood by all

7A (f) Training and Development

Needs of the Organization and thek Employee

Changes, New Roles

Value quotient as an input

7A (g) Develop Employees for a high standard of LIFE as against that of LIVING or CONSUMPTION

7A (h) Participative decision - making

7A (i) Peaceful and Progressive relations with Trade Unions

Family type relations as explained in YAJNA spirit and the Corporate Entity earlier are very helpful for smooth Employer-Employee relations but do not succumb to the arm-twisting tactics of the Trade Unions.

7A (j) Emphasize the spirit of GIVING while recruiting the personnel. Bhartrihari divedes people as follows on the basis of sharing and / or selfishness.

एते सत्पुरुषाः परार्थघटकाः स्वार्थान्परित्यज्य ये
सामान्यास्तु परार्थमुद्यमभूतः स्वार्थाविरोधेन ये।
तेऽमी मानुषराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये
ये निघ्नन्ति निरर्थकं परहितं ते के न जानीमहे।। ७१।।

Eytey satpurushaah paraarthaghatakah swaarthaanprityajya ye I
Saamaanyaastu paraarthamudyamabhritah swaarthaavirodheyna ye II
Tey amee maanusharakshasaah parahitam swaarthaaya nighnanti ye I
Yey nighnanti nirarthakam parahttam tey key na jaaneemahey I

Those who serve the humanity selflessly are 'SATPURUSHAS' (Divine) for this only a few are destined.

Those who carry on their profession, avocation and serve the humanity through it, withoutdeteriment to self interest i.e., earning only a reasonable income/ profit or fee are HUMAN (common man)

But those who consider other man's misery or necessity as an opportunity to make money and abuse God given intelligence and capacity to exploit others for selfish ends, are **DEMONS** in human form. They are INHUMAN.

Our Cultural Value for an ordinary man is : Behave like a HUMAN, NEVER become a demon.

No. 76
Bhartrihari Shatakam

7A (k) Organizational Stress Reduction

The following causes **create stress** in the Employee. These **should be reduced** to help Employee **AANANDA.**

-Poor systems & guidance

-Unfair salary structure

-Novel demands of employees

-Irresponsible juniors

-Too much or too little work load

-Inadequate authority

-Autocratic decision-making-interference by seniors

-Tempo of Competition

-Rising prices and increased family demands

-Ambition to achieve too much too soon

-Conflict between personal and

-Organizational Values

-Communication distortion

-Lack of Career Development

-Unexpected Change

Some Tension is Good to meet challenges of price, quality and schedules. It is called eustress.

7A Dandaneeti or the Administration of Justice to Help * Employee's Aananda

According to Kautilya, Dandaneeti is a means to earn wealth, to keep it secure, to improve it and to distribute it among the deserved as fruits of their actions. The leader should not be lax in enforcing justice and punishing those who deserve punishment, whether they are his enemies who have been subdued or the offenders with in the Organization. At the same time, the punishment should not be either too severe or mild. It should be related to the magnitude of the offence. protection of one's own self should be considered as one's vital objective.

* Kautilya on Rajniti- Dr. K.P.A. Menon

दण्डः सर्वसम्पदा योजयति।

Dandah Sarva Sampadaa Yojayati

Alround prosperity is attained through proper administration of justice.

This is no exaggaration. If the evil doers are properly punished the organization will be at peace. People carry on their vocations without any hindrance and there will be alround prosperity. They will work hard when they know they will get their due earnings.

दण्डाभावे त्रिवर्गाभावः।

Dandaabhaavey Trivargaabhaavah

If Justice is not administered properly all the three goals- Dharma, Artha and Kaama - will suffer.

If the law-enforcing is slack there will be anarchy and the economic life will suffer. Artha becomes the casualty. People can indulge in pursuits of love also only if there is peace and prosperity. So, Kaama becomes the second casualty. Wickedness will raise its ugly head when the administration is weak. Thus Dharma also becomes the casualty,

दण्डो हि विज्ञानेन प्रणीयते।

Dando hi vigyaneyna praneeyatey

It is through the knowledge of the Shastras that one gets a proper idea of matters relating to administration of justice.

In administering justice and awarding punishments one should not be guided by one's personal ideas on the subject. He should master the subject through careful stuties. The word used is **VIGYAANA** which means true wisdom and it is a acquired through the study of **SHAASTRAS** on the subject.

दण्डपारुष्यात् सर्वजनद्वेष्यो भवति।

Dandapaarushyaat sarvajana dveyshyo bhavati

If the chastisement is too harsh it will attract universal hatred.

A Leader has to administer justice and in that process offenders have to be suitably punished. The punishment should be according to the magnitude of the offence.

That is a good principle of justice. A wise Leader will always take a balanced view. It the punishment is too harsh and severe the reaction will not be favourable. A Leader should be feared and respected but not hated. Unjustified anger is also to be counted as a vice. A Leader should not over-react to the offences of his people and inflict unduly harsh punishment specially for minor offences.

दण्डे प्रतीयते वृत्तिः।

Dandey prateeyatey vrittih

The administration of justice in the Organization reflects the character of the Leader.

A Leader can be considered good only if the Stakeholders are happy. If justice is well-administered people will be happy. That is why it is being made out that the text for the success of a regime is how justice is admistered in the Organization.

Tiruvalluver on Danda Neeti

* The world will cling to the feet of the emperor who cherishes his subjects and (at the same time) wields the rod (of justice).
* If a king acts unjustly, the clouds will skip the season and fail to rain.
* If a king is one who, indulging in a reign of terror, wields a cruel rod, he will be soon ruined positively.
* Harsh words and excessive punishments are wasps which file away a king's steely strength.
* A harsh king will gather round him a retinue of unlearned men; there is no greater burden on earth than that (retinue).

7A (m) -Eastablish effective communication

-Sweet (devoid of anger)

-Truthful, Brief and Well-thoughtout

-Mindful of communicatee's Culture

-Fulfil the promise made

-Fearlessness

-Guard the Secrets wherever essential

-Avoid self-Praise

-Appreciate in Public and Criticise in Private

7A (n) Special respect for the Younger Generation and Women.

8. Sthoola Strategies

(a) Safety and Health , External and Internal

(b) Welfare facilities

(c) Emoluments, Perks

There is need to lay stress more on **SOOKSHMA STRATEGIES** than **STHOOLA** ones for Aananda, the former apealing to the Heart will have a longer lasting effect on Employee's **AANANDA** than the latter.

8. Employee Aananda

Strategies of some companies in Brief

HINDUSTAN LIVER

-High rewards

-unparalleled delegation of powers

-Freedom of Innovation

-People empowerment for Decision making

-Respect for Enterepreneurship

SMITHKLINE BEECHAM

-Developing Leadership at all levels

-Care for Employee's Family

-Pension Scheme

-Creating Passion for work

-Creating change through Employee Participation

-Training at Programmes in foreign countries

-Training is a Profit Centre, not a cost centre

-Rewards for new Ideas upto Rs. 20,000/-

-Commitment to safety and Environment

-Employee Satisfaction Survey and follow-up

TATA CONSULTANCY SERVICES

-People the Key asset

-Best work place

-Best Compensation

-Poor Performance discounted

-Creative work Environment

ASHOKA LEYLAND

-Technological leadership

-High Quality

-Customer Service

-Career Planning

-Stress on Loyality

Tata Iron & Steel

Committed to National Interests

Dignity of Employees

Team, Trust, Welfare

Yajna Spirit Prevails

Environment Protection

SAMTEL

There is no Trade Union, CEO's Chief concern is Human Relations, Total employee involvement towards customer satisfaction, value driven culture.

SHAKTI SUGAR

Family type environment

Yajna Spirit Prevails

9. Employee's Aananda
Role of his own attitude

The Employee's concern has to be for contributing to the Organizational Goals and the Organization to be dutiful to fulfil their aspirations, i.e. the Employees considering their Organization as their mother (पुत्रो अहं पृथिव्या:) and doing their best to serve her and the Organization doing its best for the benefit of the Contributors (पुत्र).

The Employees have to surrender/offer their Contribution to HIM (Organization) as **KARMA YOGA** through which to reach HIM. For this they should

-surrender their senses, mind and intellect to HIM.

(i.e. Kurvanney Veyha Kamaanee na Karma Lipyatey Narey)

-Consider their duty as an opportunity

-Work with a **SAAKSHEE BHAAVA** (as witness-Rig. 1-164-20)

It will emphasise on Duty rather than right, resolution and peace as against conflict and tension and any failure will not be painful.

IS IT POSSIBLE TO WORK IN A NISHKAAMA WAY?---------YES.

(a) We become attached to result when we feel it is 'we' who has worked. But when we see that any work requires materials, facilities and other resources, the Employee cannot assume the role of the **KARTA** in the work. When the employee is convinced that he is not the **KARTA**, the attachment to the result Vanishes.

Also the will and opportunity to work has been given to him by HIM to WHOM he must be thankful. So he must be attached to the work-fruit.

(b) '**KAAMA**' exists as long as there is lack of knowledge that one should be detached from the fruit. Once this knowledge of detachment comes, **KAAMA** goes away.

(c) **KAAMA** is the subject of senses which are much lower than the Soul - the Aatmaa. Once one lives beyond senses, in his Self the attachment goes away.

(d) Work itself is its own reward -Vinoba Bhave

The Air blows as it has to blow

The Cloud rains as it has to rain

The Sun shines as it has to spread light

The Artist makes picture as this is his nature.

(e) Detachment of fruit will help to avoid pain of failure there is equanimity in pain and gain. This is the real Yoga (Veeta Raag Bhai Krodha

-Gita II -56)

(f) The worker is to work,

the Brahmin is to study and preach

the Kshatriya to defend the Country etc.

teh Vaishya to earn wealth

They cannot avoid their duty. So duty has to be done, by not keeping the eye on the fruit.

EQUANIMITY AS ATTITUDE

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते।।-५६

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति।। -६४

Dukheyshv anu dvigna manah sukheshu vigata -sprihah
veeta raaga-bhaya-krodha sthita dheer munir uchyate -Geeta-2-56

Raaga dveysha viyuktaistu vishayaanindriyaish charan
Aatmaa vashyair vidheyaatmaa prasaadam adhigachchhati

-Geeta -2-64

Keeping Control on one's senses in SUKHA. It is the equanimity against upheavals of sensual effect.

He whose mind is not shaken by adversity, who does not hanker after pleasures, who is free from attachment, fear and anger, is called a sage of steady wisdom.

-2-56

The self-controlled man, moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace.

-2-64

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